

THE  
OCCASION

Musicke at the House  
of Mourning.

DELIVERED  
*In III. severall Sermons by*

ROB: ALLVYN, Master  
of Artes and Rector of  
*Stedham cum Heybor,*  
in the Countie of  
*Sussex. 1631.*

And now vpon Intreaty published

*O read and see, how gracious the Lord is*

LONDON

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By the way, dwelling





TO  
THE RIGHT WOR<sup>sh</sup>full,  
RICHARD LEVVKENOR Esq.  
one of his Majesties Iustices of  
the Peace and Quorum ; and  
Deputy Lieutenant in the  
County of S<sup>ussex</sup> :

*Robert Allwyn*, wisheth the con-  
tinuance and increase, of all Spirituall  
graces heere, and the Eternall  
weight of glory here-  
after.

WORTHY SIR :



*Here are two sorts of  
Men that are repu-  
ted happie ; to whom  
it is given : Aut  
Scribenda facere -  
aut Legenda scribere. Either to  
doe thinges worthy to bee written,  
or to write what is worth the rea-  
ding. Were I as successfull in the one,  
as you in the other, I might presume  
of a faire approbation and friendly*

*Plin. Epist.  
lib. 6. Epist.*

## THE EPISTLE

entertainment, of these few  
 notes, which I conceive fit for the  
 presse for no other cause, but that  
 they have already appeared in the  
 Pulpit, whence they were received  
 with zealous silence, deepe atten-  
 tion, and fullnesse of affection, such  
 as I may not hope for or expect a-  
 broad. For readers are not (for the  
 most part) so benenolous as hearers:  
 and I haue obserued of the eye, it is  
 farre more censorious than that  
 sanctified sense of salvation. There  
 are many thinges that in Elocu-  
 tion, Aurem prætereunt, as St  
 Amb ose speaketh. That doe passe  
 and escape the Eare; which, when  
 they come vnto publicke view, are  
 more neerely noted and more  
 strictly obserued; not a sentence,  
 not a word but it is weighed (som-  
 times with the false weights of  
 misprision, sinister construction,  
 and

ambros. lib. 6.  
 Epist. 40.

# DEDICATORIE.

and Envie) weighed in the balance; and therefore it is good counsell of that Reuerend father, that before wee deale out our poore endeauours, wee should doe the same.

Trutinare & discutere omnes scrupulos maleuolentiae ponderatè & discusse, Try and proue every graine (as it were) and scruple against which the enuious man may except. But for my selfe, I acknowledge I haue beene delinquent herein: this labor I leaue vnto those that haue leisure to bee curious. Thus much the paines that I haue taken doe assure mee, that I haue not done the worke of God negligently: and yet I confesse not exactly according to the itching eares and eyes of this age. It shall suffice that I haue followed the example of a more Elder and Ancient of the Primitiue fathers. Qui non

*Idem ibide*

## D E D I C A T O R I E.

*Ambr. lib. 8.*

*Epist. 63.*

*Gal. 1. 10.*

*1 Cor. 2. 4.*

*1 Cor. 14. 9.*

secundum artem scripserunt  
sed secundum gratiam. They de-  
liuered what they receiued, not in  
the intising words of mans wis-  
dome, (whom if wee should seeke to  
please, wee were not the Seruants of  
Christ) not in the intising wordes  
of mans wisdom, but in the de-  
monstration of the spirit; In whose  
language I had rather speake five  
wordes (and these I speake are his)  
than ten thousand wordes in the  
tongue of men and Angells. And  
truly this is my confidence, that of  
those that are Religious, and by  
consequence iudicious, these my  
meditations will bee approued, in  
that they speake in the Dialect and  
phrase so familiar vnto them. As  
for the matter and subiect, it is  
such as I suppose will afford accep-  
tance also it is the desire of our  
Soule; it is the ayme of our hearts.



# THE EPISTLE

Ioy. Next, that which may adde audacitie and boldnesse to the Booke, and life vnto the Authour, it wilbe your courteous Censure, or ( of which you see I haue presumed ) your benigne Patronage, and favorable Tuition of it. As for applause, it is a thing I neither affect, nor expect. Pardon, is fayre; yet approbation better; and this the summe of my desires: Non gloriā mendico, sed gratiam, as that blessed Martyr speaketh. I seeke not for fame but fauour; If you may, approue; if not, excuse mee to your selfe; and others, ( aboue others ) by how much your iudgement is more solid than theirs; To your selfe; and you honour my labours, more than enough. I know in respect of my immature yeres, these preproperous Meditations willbe reputed as the baslie fruits before

Cyprian ad  
D. Cornelium.  
Papam de  
Cardinalibus  
virtutibus,  
et usque ad  
eius assensum.



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 & usque ad  
 eius assensu.

# THE EPISTLE

Blay, 65. 3.

HE. 63. 1.

1 John. 1. 4.

the Summer. Vnto this you are prompted of the Prophet how to reply, Thus saith the Lord: As new wine is found in the cluster, and one sayth, destroy it not for there is a blessing in it. These Sermons though not the first of my labours are something forward I confesse, yet I dare say, there is blood in these grapes, there is wine in the cluster, and what will I but that it make glad the heart of man. God grant that there may bee a blessing in it, that it may cause him that is ready to perishe to forget his sorrow, that it may comfort all that mourne in Syon, that it may giue beauty for ashes, and the garment of gladnesse for the Spirit of heavinesse. These things haue I written to no other end, but this (may I be bold so borrow the wordes of the Apostles) that their, that your eyes might

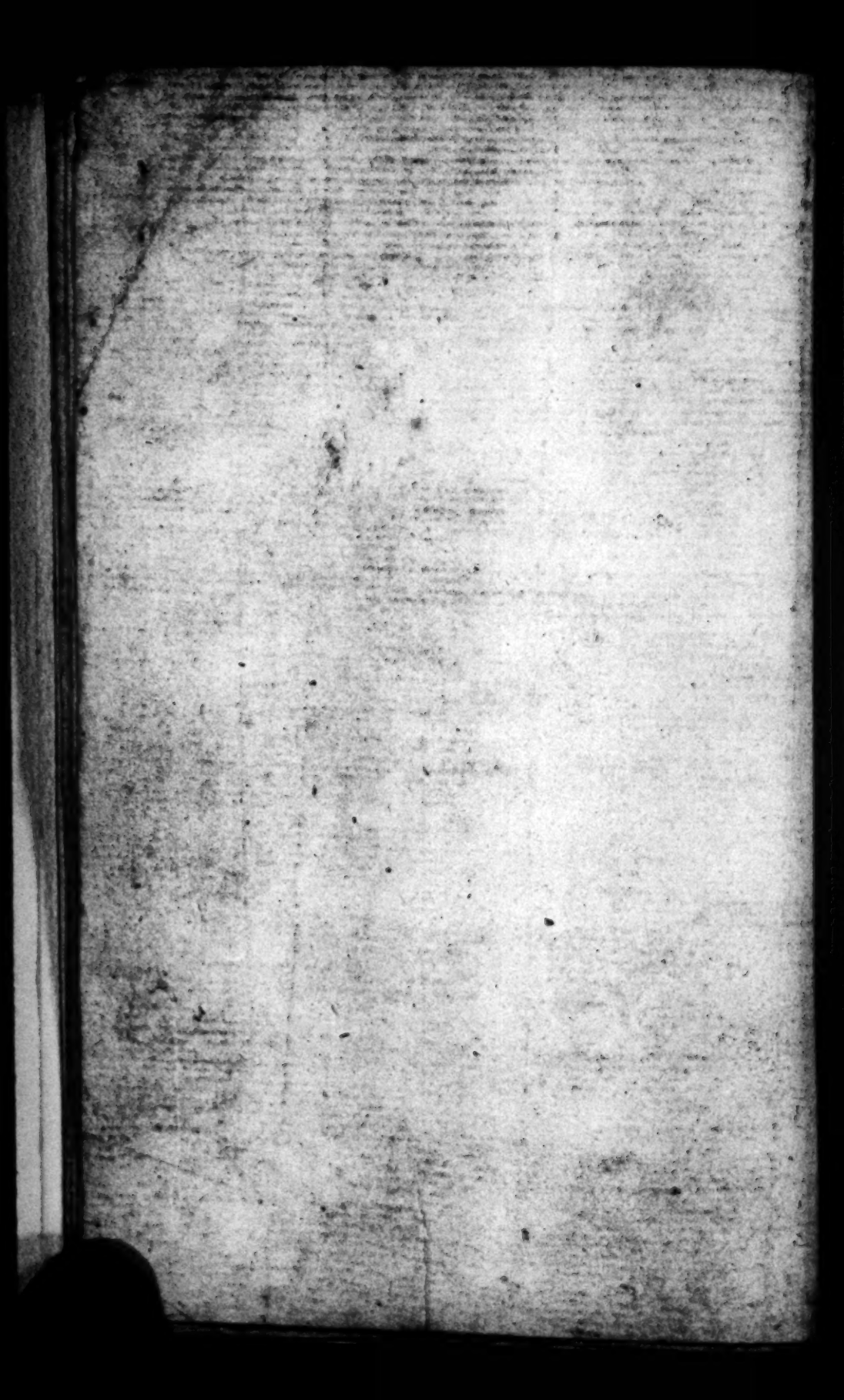
## DEDICATORIE.

might bee full. As there is diffusion  
in the affection; So with the dila-  
tation of mine heart, I wish you all  
the Contents of this Booke. And if  
it may be more; a stedfast continu-  
ance in the feare of the Lord,  
which is honour, and glory, and  
gladnesse, and a Crowne of Rejoy-  
cing; the feare of the Lord, which  
giueth ioy and gladnesse, and a long  
life. I conclude in the benediction  
of St. PAUL. Now the God of hope  
fill you with all Ioy, and peace in  
beleeuing, that you may abound in  
hopethrough the power of the holy-  
Ghost; vnto whom in my prayers  
that proceed from my heart I commend  
both you, and your families.

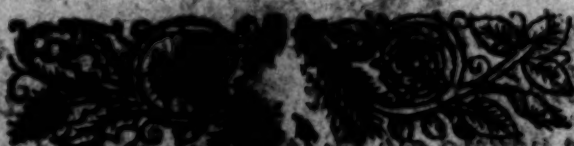
Your W<sup>th</sup> and affectionate,  
and respective Friend,

Robert A. [unclear]









# THE OYLE

OF GLADNES

OR

Musicke at the House

of Mourning.

Part 1. 4. 4.

Reioyce in the Lord Alway; And  
again, I say Reioyce



For the shutting  
of the Booke the  
first place that  
my Text lights  
on is that of

in the 34. Chapter. The  
Defence have yet not strength

B

ned.

ned, neither have yee healed that which is Sicke, neither have yee bound up that which is broken, neither have yee brought againe that which was driven away, neither have yee sought out that which was lost; but with force and cruelty have yee ruled them. Some such Shepheards, or indeed, *Non Pastores sed Lanij*, in the words of St. CYPRIAN, they came for to kill and to steale, Pseudo-Apostles, and false-teachers. (As ZANCKE and others conceive) even at the Plantation of the Gospell, were crept into the Church, farre from healing the breach of the spirit, from administering a word of comfort in his season; that they spake Law louder than Grace, they made them meditate remorse, they woun-

*Cyprian.*

*Zanck. in locum.*

## The Oyle of Gladness

wounded such as were vexed at  
the hearts they gave them the  
cup of trembling, even the  
dregges of the furie of the  
Lord.

Now the opportunity, now  
the time for him that binde up  
the broken-hearted, for the  
God of consolation and com-  
fort, to lay to his hand. Hence  
he that was the pen of that readi-  
ly Writer, least these young  
Plants should perish for want  
of watering, lest they for whom  
CHRIST dyed should bee  
swallowed up with over much  
heaviness, with all earnestnesse  
of exhortation, hee laboureth  
to ease anxiety, to give bea-  
uty for ashes, and the garment of  
gladness for the spirit of heaviness.  
That the bones that  
were broken might flourish, he

Ezay. 40. 1.

inculcates consolation once and againe; he makes them heare of joy and gladnesse: Comfort yee? That is not enough, hee repeates it againe; Comfort yee my people; saith your G<sup>d</sup>. See here how hee replies as it were, how he ecchoes in effect to the word of life, as the Lord commanded, even so did hee.

Eccles. 11. 6

*Reioyce alwayes in the L O R D;*  
And againe (hee knowes not whether may prosper, this or that, or whether both may beo alike good) he addes line unto line, and precept unto precept, as the Prophet speaketh. Again I say *Reioyce*.

Ezay.

The parts are these,

1

First, an affection incited unto Act: *Reioyce*.

2

Secondly, the extent, Latitude, or (as they that analise will



will have it) the Longitude of  
it; *Alwayes.*

Thirdly, the Object. *In the*  
**LORD.**

3

Fourthly, the magnitude im-  
plied, or indeed expressed in  
the coacernation, it is accumu-  
lated, (it is heaped together, it  
is full pressed, and running o-  
ver.) *And againe I say, Reioyce.*  
Of these, or some of these at  
this time, and first of the fore-  
most: *Reioyce.*

4

Παθόν μὲν οὐκ ἔστιν οὐδέ αἱ ἀρεταί  
οὐδέ κακίαι. sayth the Phi-  
losopher. The affections of  
the mind, as Anger, feare, sor-  
row, love, delight, and joy,  
they are neyther absolutely  
good, nor simply evill of  
themselves; but according to  
the cause, the object, and mea-  
sure, they are both the one and

*Arist. Eth.*  
*2. Cap. 5.*



Bern. parvi  
or vary Ser-  
mons.

LaFont. de  
vero cultu,  
Lib. 6.

the one and the other. The fa-  
thers, they are *Parapathetickes*  
in the point, they are of the  
same opinion. *Affectiões ordi-  
nata virtutes sunt, Inordinata  
passiones.* Saith Saint Bernard.  
Our affections, if not irregular,  
if ordered aright, they are ver-  
tues; if not, that which is op-  
posite unto them, an evill sick-  
nesse. Spirituall diseases & mala-  
dies of the mind, they are com-  
pared by LACTANTIUS, *Equi  
pernicibus*, unto fiery, unto fleet  
horses; If good, if brought to  
the hand, if guided aright, they  
are as they (saith Saint Ambrose)  
that carried, that caught up *B-  
lias*, into Heaven. If evill, if  
unbridled and wilde, like the  
Horses in the Chariots of *Pha-  
raoh* and the *Egyptians*, they  
hurrie us to destruction, they  
run

run away with us to the ruine  
and subversion of our Soules.  
So that *Ars autium*, it is the sci-  
ence of man and his greatest fe-  
licitie, to order them aright,  
not to let loose the Reines; to  
hold them as it were with Bit  
and Bridle lest they fall upon  
thee. *Quibus prave uti vitium  
est, dirigamus in rectum*, sayth  
hee, whose tongue flowed with  
Milke and hony. Those things,  
which to use otherwise than  
well it is evill. Let us guide  
and direct in the way of truth.

*Lactant. de  
vero cultu.  
lib. 6.*

Omitting the rest, I am at  
this time to speake of that,  
which though one and the  
selfe-same thing, it varies both  
according to the Object, and  
Subject. It is amongst Fooles  
as the cracking of thornes, as  
the phrensie of the Soule, but  
unto

unto the righteous, it is health  
to their Navill, and marrow to  
their bones. Ioy, it is one of  
the principall passions of the  
sensitive part; yet as annext un-  
to the Rationall proper onely  
to a reasonable Soule, arising  
from an Object cyther  
good, or seeming to bee so:  
unto which the heart opens as  
a friend, his armes and his bo-  
some to imbrace a friend: so  
this opens the hidden roomes  
and secret closets of it selfe, to  
entertaine the pleasure that is  
presented unto it.

Thus in effect is the definiti-  
on of nature, let us heare the  
addition of grace. It is all both  
essentiall and integrall, it is all  
in the whole, and all every part.

*My Spirit,* (saith our blessed  
Virgin) *My Soule* (saith hee  
that

Luk. 1. 47.

Psal. 34. 9.

that made Songs with all his might, and loved him that made him.) *My Soule shall reioyce in the God of my salvation.* Come we to the body: My heart and my flesh reioyce in the living God. For the superficies and face. My beloved is white and ruddie, and such are all they that put their trust in him. Whether he be poore or rich, if hee have a good heart towards the Lord, hee shall at all times reioyce with a cheerefull countenance. For his Lute and harpe, for the Daughters of Musicke, the voyce of joy and health is in the dwelling of the righteous. And last of all for his habit; Let thy garments bee alwayes white, and let thine head want no oyntment: as the Preacher speaketh.

Psal. 82.20.

Cant. 5. 10.

Eccles. 26. 4.

Psal. 118. 15.

Eccles. 9. 10.

This



Eccles. 11. 3

Psal. 73. 24.

Iob. 35. 10.

This ( Beloved. ) Such is the Subject in my Text, not streightned in himselfe, but open, and enlarged as the Sea. For grace, it is not so scantie, it is nothing so narrow as nature. Come we to the Object, it is transcendent too: It is good, not apparent, but absolute: It is the most supream and Sovereigne good, the hony-combe with the hony: *It is the chiefe of sweet things*, as the Sonne of Syrach speaketh. *I have none in Heaven but thee, and there is none in Earth that I desire in comparison of thee.* It is God that giveth us Songs in the night season, it is the God of Consolation and Comfort. And how then ( beloved ) how shall I expresse the affection, how shall I open the joy that issues from hence: Shall



I say it is like that in Haruest, or the joy of them that divide the spoyle, or of such as keepe holy-day & May, there is nothing upon Earth, that can so much as shadow it unto us. It is as the fullnesse of Ioy, it is as theirs in Heaven, as the morning starres that doe sing together, and as the Sonnes of God, that doe shewt for joy. *Gustatur hic unde ibi satiemur* (saith St. Augustine) It is a Cluster of Canaan, it is a cask of that new Wine, which wee shall drinke with him in his Kingdome. *Stilla & guttula est de flumine illo descendens*, (saith Saint Bernard) It is as the dew of Heaven, it is a draught of that River that maketh glad the Citie of God. What shall I say? It is a pure influence flowing from the glo-

Iob. 38. 7.

Aug. In. P.  
99. H.

Bern. de Ser.  
bis Apost.

Esay. 64. 1.

Aug. Conf.  
lib. 10.

ry of the Almighty. It is the brightnesse of the everlasting light, and that unspotted mirror of Heaven. All these things which in some measure may expresse the affection, they plucke off the covering, from the face of the Saints, and the vaile from such as mourne in *Syon*. Thou meetest him that rejoyceth and worketh righteousnesse; as the Lord doth us, so we the Lord, both by nature and Grace doe we goe out as it were, doe we meet him in this Injunction of Ioy. *Ita se beatos esse omnes, velle consonant, quemadmodum, consonarent. Si hoc interrogetur se velle gaudere,* saith Saint Augustine in his Confessions. As all men doe affect felicitie, so that which is the Diamond in the Ring, that which is inclosed with-

within it, Ioy and gladnesse of heart. O how happy then are we, how good and gracious is the Lord, that enjoynes that, which is the desire of our soules; that which we so earnestly seeke of our selves. *Optu-  
re capotissimum iubeat, quod ne  
deceat, vel sponte fecisse,* saith Plin-  
ie: and it is the wish of the  
world too. Who but would  
willingly bee enjoined that,  
which is the Ioy and reioycing  
of his heart? Let the Lord com-  
mand us what he will, so that  
we will but what hee com-  
mands. *Præcepta eius non sunt  
gravia, his yoke is easie, and his  
burthen light.* His Statutes are  
right and reioyce the heart. All  
that he requires of man, it is his  
felicitie, it is his happinesse, it  
is his Heaven upon Earth. To  
reioyce,

Plin. Epist.

Ioh. 5. 3.

Mat. 11. 30.

Psal. 119. 8.

Ecclef. 3. 12.

reioyce, and to doe good in our life.

Both these as they are united by the Spirit, so they may not bee severed by a man: for as there is no good under the Sun but to reioyce, so there is no ley but in doing good. Let the righteous (saith the Prophet David,) once and againe, say a third time hee names in effect who they are, unto whom our

Psal. 68. 3.

Apostle speaks. *Let the righteous be glad and reioyce before God, let them also be merke and ioyfull.*

See how affluent, how exultant is the joy of the Saines, how full and copious is the Prophet in the point. Though not a cypher in the Psalms, he hath many words to expresse one and the selfe same thing. This is the Dialect of the Holy Ghost, these things are written

That



That his Ioy ( which no man  
can expresse, but he that hath  
it, nay hee that hath it cannot  
expresse it ) might bee fil-  
lled in us. Bee glad, O yee  
righteous, and rejoyce in the  
Lord, and be joyfull all yee  
that are true of heart. There  
are many moe places that I  
might produce to shew you the  
superabundance, the streames of  
consolation, the joyfull glad-  
nesse of such as are in the state  
of Grace; but as *St. Paul* to his  
*Corinthians*, Ye are our Epistle;  
So I unto you, yee are the  
proofes, you your selves are  
the places unto which I referre  
you. Have yee received the  
first-fruits of the Spirit? Have  
you tasted of the heavenly gift?  
Have you beene made parta-  
kers of the powers to come, the  
Songs

Ioh. 15. 11.

Psal. 32. 12.

1. Cor. 3. 2.

Psal 45.8.

Esay. 22.17

Songs of *Syon*, the Anthemes of Heaven, they are more than written within you. A stranger may not intermeddle with, neyther can hee possibly conceive this joy. It is farre beyond that of the Sonnes of men. *Præconfortibus*, true not onely of Christ, but of all those that are his. They that love righteousness and hate iniquitie, they are anoynted with the Oyle of Gladnesse above their fellowes for the worke of righteousness it is peace. Is not that enough? It is more quietnesse and assurance for ever. Oh how erroneous then, is the opinion of such as imbrace this present world? Such as suppose all our wayes to be grievous? That imagine Religion to be nothing but melancholy, full of anxie-

tie,

tie, vexation, and feares: Oh that they would but turne into her, that they would but repose their Soules with her; without doubt they should find more pleasure, than in that which they so eagerly pursue. Her consolation hath no bitterness, and to live with her hath no sorrow, but mirth and joy. Her wayes are wayes of pleasantnesse, and all her paths are peace. *Delectationes enim non perdimus, sed mutamus de corpore ad animum, de sensibus ad conscientiam,* saith St. Bernard. We doe not lose our delights, but wee change, not for the worse, but for the better; from the body to the soule, from the senses to the Conscience. In stead of the pleasures of *Pharaohs* Court, we have those of  
C the

Prov. 3. 17.

Bern. de vit.  
solitar. pag.  
1027.

the Land of Canaan: for the delights of the Sonnes of men, we have the consolations of God, Quietnesse, Peace, and Ioy in the Holy-Ghost, joy unspeakable, and full of Glory.

Goe to then, you that rejoyce in that which is naught;  
*Iob. 21. 13.* *You that spend the time in mirth,*  
*and in a moment goe downe to the*  
*Grave;* you that say as they in  
*Wisd. 2. 6. 9* *the second of Wisedome: Come*  
*on, let us enjoy the good things that*  
*are present, let none of us passe*  
*without part of our voluptuousnes,*  
*let us leave the tokens of our ioy in*  
*every place.* Doe but joyne  
 your selves to the Saints, doe  
 but adhere to Heaven. Let  
 your soules but cleave unto  
 God, and he shall give you the  
 desire of your hearts: you shall  
 be satisfied with the plenteous-  
 nesse



nesse, with the pleasures of the life that now is; and of that which is to come: even in this Valley of teares, *He shall give you drinke out of his pleasures, as out of a River.* Wherefore, you that have wearied your selves in the wayes of wickednesse, and destruction, returne unto your rest; and for famine, huskes, and Swine; or, if you will, strange women, Harlots, and the like: you shall heare of joy and gladnesse, you shall be received with musicke and dancing, not onely of others, but of your owne Soules. Doe this then: *Hac ante omnia fac,* sayth *Seneca* as divinely as if he had beene St. PAULS Disciple indeed. Above all things doe this, *Disce gaudere,* Learne to Rejoyce. It is a lesson, unto

Psal. 36. 8,

Lu. 15. 25. 25

Sec. Epist. 25

which though we are incited of our selves, though we are scholars by nature, yet no man attaines unto it, but he that breaks off his transgression, hee that forsakes his sinne, he that purgeth his conscience from dead workes, to serve the living God, who hath reserved the bloud of the grape, the purest pleasure for piety, and appropriated his joy unto those that are his; But as for the ungodly he writes bitter things against them, and in the midst of their mirth, he makes them to possesse the sinnes of their youth; so that as their mercies are cruell, so their very joyes are but Wine mingled with Mirrhe. They are like the City in *Sophocles*, of which *Plutarch* often makes mention, that

*Plut. Moral.  
de Audiendis  
poetis, & ali-  
bi sapient.*

that it was full of exultation and tryumph, full of shouting and joy; and withall as every towne that is taken with the enemy, full of Lamentation, weeping, and mourning. It is so with the wicked: Even in laughter the heart is sorrowfull, and the end, nay the middest of their mirth is heavinesse. *Non est gaudere impijs*; So Saint Augustine, so Saint Barnard, so most of the Fathers reade that place of the Prophet: *There is no ioy to the wicked*. And least beholding their prosperity, you should stagger at the truth; *Non dicit homo, sed Dominus* (saith the same Father:) It is the voyce of God and not of man. Once, yea twice, nay a third time hath he deeply expressed himselfe in the poynt. Doe but marke

Prov. 14, 13

Bl. 48, 22.  
An. Ps. 96, 7  
Bern. de verb.  
Apost. & a-  
libi sapius.

Psal. 7. 15.

Ecel. 14. 20.

the Metaphors, doe but observe the similitudes concerning the ungodly, and you cannot but deplore the joyes of the most glorious sinner upon earth. *He travaileth with mischiefe, he hath conceived sorrow,* See; that which is the fruit of his wombe, that for which hee takes so much paines, his very pleasures, they are the pangs of a woman in her travell. Againe: The iniquity of the wicked it dryeth vp the Soule, though his mouth bee filled with laughter: Though lasciviousnesse like oyle make him looke with a cheerfull countenance, yet is hee full of heavinesse within; Like some wilde Beast layed over with vermillion and paint, and covered with red, as the wise man speaketh. Whatsoever he seemes



seemes for to be, doe but enter into him, and you shall see, that his heart is ashes, and his hope is viler than the earth; all his dayes are sorrowes, his delights are griefes, and his soule taketh no rest in the night season.

Prov. 22.5.

To conclude; his wayes are hedged with thornes, and there is a snare in all his paths. In the transgression of an evill man there is a snare, but the Righteous doth sing and Rejoyce. The Corollarie, the use that we are to make of the point, it is this: To flye from sinne, as from a Serpent, for the poyson thereof it drinketh up the Spirit, and its venome, it is the curse of the heart. But joy, and honour, and glory, and a crowne of rejoycing, shall bee to every one that

Prov. 15:  
Hol. 2.9.  
Prov. 29.6.

Eccle 27.2.

that departeth from iniquity,  
who is onely capable of this  
exhortation of S. Paul, Rejoyce.

2

I proceed to the Extent, or  
Longitude of the affection. Al-

1

ways: 1. At all times, as some  
doe interpret; or as others,

2

Ansel. in la.  
cum plur.  
Mor.

2. In all Estates. For the first:  
Rejoyce in the Lord, *Non per*

*intervalla, ut modo gaudeatis, mo-*  
*do non gaudeatis*, saith Anselmus  
on the place; not by stortes, not  
as they say of Songs, that they  
consist of sounds, times, and  
rests betweene: but continual-  
ly, without intermission, not  
onely in habit, but in Act. For  
though in Philosophy they  
blessed man *per dimidium vite*,  
doe not differ from the wret-  
ched, it is not so with us, that  
are in the state of grace. *Our bed*  
*is greene*, sayth the Spouse in  
the

Arist. Eth.  
lib. 1.

the *Canticles*. Even in the season of sorrow, even in the most disconsolate time, there springeth up light for the righteous, and joyfull gladnesse for them that are true of heart. While the ungodly pine away in their iniquitie: *They have Songs* (saith Iob) *Songs in the night season*: Such as are not farre from the Hallelujahs of Angels. Though not vocall, though they may not be heard, they are celestiall, heavenly, and divine. As whē an holy solemnity is kept, and gladnesse of heart: As when one goeth with a pipe to come into the Mountaine of the Lord, the mighty one of *Israel*: the God of consolation, (well may they lay them downe and take their rest) the Comforter himselfe, he illuminates,

Cant. 1. 16.

Psal. 97. 11.

Iob. 35. 10.

Esay. 30. 19

nates, he inlightens, with that which is a thousand times more clearer than the Sunne; with the spirit of Wisedome, with the Revelation of himselfe, and him whom he hath sent, IESUS CHRIST. So he giveth his beloved sleepe. And therefore, Let the Saints bee joyfull with glory, let them rejoyce in their beds, as the Prophet David speaketh.

Psal. 149. 5.

Lament. 3.  
22. 23.

Iob. 29. 20.

Now for the day: Not a Moment but administers matters of joy. *Behold* (saith the Prophet) *his compassions faile not.* They are new every morning. There is a continuall flowing; There is an incessant supply of that which maketh glad the heart of man. *Our glory* (to speake with that upright and Iust man) *our glory, it is fresh,*  
with.



within us. And our bowe it is re-  
newed in our hand: Our strength  
restored, and in our body there is  
spirit and life.

Goe we forth to our labours;  
Behold a blessing in the Field,  
and he that is with us, injoyne  
s to joy therein. Thou shalt  
rejoyce before the Lord, in all  
that thou puttest thine hand un-  
to. Doe we behold the dew  
of Heaven; and the fat of  
the earth; The things that  
concerne the body they are to  
put gladnesse into our hearts.  
Thou shalt rejoyce in every  
good thing that the Lord thy  
God hath given thee. Thou  
and thine house, not onely  
without but within, where  
the Lord hath crowned thee  
with blessings, and plentifully  
expressed himselfe in his boun-  
tie

Ecclef. 2. 24.

Ibid. 3. 22.

Deut. 12. 18.

Psal. 4. 8.

Deut. 26. 11.

Psal. 23. 5.

Ibid.

Eccl. 28. 4.

ty unto thee. Thou hast annointed mine head with Oyle, and my Cup shall be full. But all these things, they are nothing unto that which immediately followes: Thy loving kindness and mercy, shall follow me all the dayes of my life. For the things that concerne our corporall Estate, for the glorious beautie that is in the fat of the Valley, (in thy Barne, Wine presse, or something nearer unto thee) it is as the fading flower, or as the hasty fruit before the Summer, which when he that looketh upon it and seeth it, even while it is in his hand hee eateth it up. But though these things perish though they bee taken away though there were a famine in the Land; yet have wee the food

ood of Angels, meate and  
rink that you know not of.  
Although the Figge-tree shall  
not blossome, neyther shall  
fruit be in the Vine: Though  
the labour of the Olive shall  
faile, neyther the Field shall  
yeeld any meate, the flocke shall  
be cut off from the Fold, and  
there shall bee no heard in the  
stalles: Yet I will rejoyce in  
the Lord, I will joy in the God  
of my Salvation. *Hab. 3. 19.*  
Heare a fountaine indeficient,  
heare an object that makes our  
joyes as the dayes of Heaven.  
Though it be the 3. part of my  
Text, I cannot but incroach up-  
on it, forasmuch as our affection  
would faile, if not fastened a-  
right: for how could we rejoyce  
alwayes, but in him that is with  
our variablenesse and shadow of  
changing?

How

*Hab. 3. 17.  
18.*

Bern. Serm.  
de Nomia  
falla pras.  
vita.

Wisd. 1.7.8

How could we alway Rejoyce  
but in him that abideth for e-  
ver? *Gaudium in Re convertibile*  
*limutari necesse est Re mutata*  
saith St. Bernard. Now you  
know, all the glory of the  
world, it is as a Morning  
Cloud, and as the early dew  
fades away. Hence I suppose  
the followers of *Pharaohs*  
Court, being conscious of this  
inconstancy, are so solicitous  
for the season, so carefull that  
they loose no time. *Let the*  
*Flower of the Spring passe by us*  
say they in the second of Wise-  
dome. *Let us crowne our selves*  
*with rose-buds, before they bee*  
*withered.* See how short, how  
inconstant are the Ioyes of  
Summer; who sayes the most  
when he compares them unto  
the lasting of a flower, unto the



life of a Rose; They are indeed but as the dust that is blowne away of the Winde. Like the thin froth, that is driven with a storme. Like as a smoake, which is disperfed heete and there with a tempest. In a word; the tryumphing of the wicked is short, and the ioy of the hypocrite is but for a moment.

To ascend something higher, to speake of that which concerns the visible Church. Our Feasts, they are but solemnities for seasons: They are but dayes of joy for set and appoynted times. *From the Monne* (sayth the Sonne of Syrach) *is the signe of Feasts*; A light that decreaseth in her perfection: A right Embleme of some such as will seeme to bee of us.  
How.

Wisd. 9. 4.

Eccles. 43. 7

Prov. 15. 15  
In the Old  
translation  
it is a good  
conscience,  
in the new a  
merry hart.

Sen. Epist. 59

Howbeit they halt betweene  
God and the World, their joy  
it is not univocall nor even, it  
is neyther true nor constant.  
But he that hath a good consci-  
ence (saith *Salomon*: ) And (as  
if they were convertible  
termes ) hee that hath a merry  
heart hath a continuall Feast.  
For the Moone, whatsoever is  
obnoxious unto change, for all  
that is mutable, is under his  
feet. *Animus sapientis velut  
mundi status super Lunam, semper  
illuc serenum est.* It was a speech  
too high for an Heathen, it is  
onely fulfilled in the soule of a  
Christian, which is as that place  
above the Moone, where there  
is neyther thunder nor light-  
ning, neyther storme nor tem-  
pest, nor any such thing; No-  
thing there but a glorious splen-  
dor,

dor, a delightfome light, a continuall calme, a fetled Quietnesse and tranquillitie for ever. Thus much for the time.

Now in the second place there are some that understand it of all Estates, Alwayes. Not onely when the Candle of God shines over our heads, not onely when we behold the Sunne in his brightnesse; but in the evill day, in the time of trouble and affliction, we are to rejoyce; *We are to take pleasure* (as St. PAUL saith) *in infirmities, in reproaches, in necessities, in Persecutions, and anguish.* For these things they come not forth of the dust, neyther doth trouble spring forth of the ground; no, it is inflicted of a Father, it is præordayned of him that worketh all things for the best unto

D

those

2. Cor. 12. 10

Iob. 3. 6.

Rom. 8. 28.

Heb. 12. 11.

Psal. 31. 8.

Act. 16. 25.

Psal. 23. 4.

Psal. 94. 19.

those that are his. And howbeit, no correction for the time seemeth joyous but grievous; yet when the hand of the Lord is heavie upon us, hee remembreth our soules in trouble, hee compasseth us about with songs in the prison, hee administreth matter of joy. *Baculus & virga*, Thy Rod and thy staffe comfort me, Not onely in respect of the fruit and effect, but the plentifull expression of the Spirit, who is most copious of his consolation in the fierie tryall. In the heat of pressure and affliction, *Secundum multitudinem dolorum*, so the Latines reade it, According to the multitude of sorrowes that I had in mine heart, thy comforts have refreshed my soule. Where suffrings abound, there consolations



lations also abound much more.

*I am filled with comfort* (saith St. Paul) *I am exceeding ioyfull in all our tribulation.*

2. Cor. 7. 4

O the blessed, O the happy Estate of all the Elect; whose very sorrowes are sweeter than the joyes of the wicked: whose afflictions are to bee preferred before the pleasures of the ungodly. *Vinum aqua factum*, (to use the allusion of St. Bernard) they drinke more than the blood of the grape, their water is turned into wine. The best, farre more pleasant, than that which is naturally so. For the affliction you object, it is not worth the naming. It is lesse than nothing, in respect of that secret comfort of the hidden treasure of the heart. *Velut nubes levis transit* (to sanctific the

Bern. de ver-  
bis Apostoli,  
Non est reg-  
num Dei Es-  
ca.

Sen. Epist. 80

2, Cor. 6. 10

Aug. in Psa.  
48. tr. 2. g. b.

Eccl. 22;

words of the Stoicke) It is but as the morning mist before the Sunne, or indeed not so much; It is but *Quasi*, some thing as it were. *Quasi tristis* (saith Saint Paul) as sorrowfull, yet we alwayes reioyce. See, *tristitia nostra habet Quasi, gaudium nostrum non habet Quasi*, saith St. Augustine. Our sorrow it is as the shadow of a dreame, at the most it is but something as it were; but our joy, it is so indeed, it is both compleat and constant, it is full and perfect, it may not be removed, no not so much as interrupted. As timber guirt and bound together in building may not bee loosed with shaking; so is the soule that is knit unto the Lord; in whom all the fabricke is fitly framed, it is established, it standeth fast and

and will not shrinke; it is strengthened with all might according to that glorious power, unto all patience, and Long-suffering with joyfulness.

Coloss. 1. 11

I have satisfied what happily might be objected from affliction, the poynt is as yet beset with opposition by Repentance and Temptation. First, for Repentance: It should seeme that it is wholly averse, that it is cleane contrary unto this exhortation of St. PAUL. For the picture of a Penitent in the phrase of the holy-Ghost it is this. First for his habit, it is sackcloth, it is the garment of anguish and mourning. For his Site, he lyes downe in his sorrowes, he wallowes in ashes. For his Person, his head is full of water, his eyes are a Foun-  
D 3 taine

Ion. 3. 5.

Lament. 3.

Jerem 9.1.

Iob. 16. 16.

Psal. 102. 9.

Ezech 24.

Rom. 8. 26

Psal. 27. 14.

Prov 18. 14

taine of teares, his face is foule with weeping, and on his eyelid is the shadow of death. For his fare, he is fed with Wormwood, and his wine is water of Gall, he eates ashes as it were bread; and mingleth his drinke with weeping. To come something nearer unto him : for his speech, it answeres the originall, it is contrite and broken, it is often interrupted with sighes, *Even to the breaking of the loynes*; as the Prophet speaketh. *Gemitibus inenarrabilibus, with sighes that cannot be uttered*, as the Apostle speaketh.

The halfe of the objection is not yet at an end. Within, you shall have an heart in the midst of his body, like melting waxe. His spirit is wounded, and a wounded spirit who can beare?



beare? For his bones they are broken, and from the Crowne of the head, unto the sole of the foot, there is no health in his flesh, by reason of his sinne. In a word hee is like unto the Roll of *Ezechiel*, in the which there was written within and without, *Lamentation, weeping, and mourning*. So that the words of *St. Paul*, the voyce of joy unto him, (call me not *Nomi*, but call me *Marab*) it is as laughter at the Grave, it is as Musicke at the house of Mourning.

Vnto this we reply, that the heart of a penitent knowes his owne bitternesse, and a stranger may not intermeddle with his joy. The one it is as occult, as invisible as the other; Howbeit where sinne aboundeth,

D 4

there

Psal. 51. 8.  
Psal. 141. 8.  
Psal. 38. 3.

Ezech. 2. 10

Ruth. 1. 20.

Prov. 14. 10

Rom. 5.20,

Prov. 20.30

Bernard.

Cant. 2.6.

there Grace aboundeth much more. So in the repentance not to be repented of, our consolations are more than correspondent to our sorrowes. The blewnesse of a wound, it cleanseth away evill, so Repentance sin, whose cuts are as it were of a two edged Sword. Besides the effect, the cause, it is a comforter, the holy Ghost, that is spread abroad in our heart, by whose society our penitency is made pleasant: *Et ut ita dicam, amaritudo nostra dulcissima*, saith Saint Bernard. Our bitterness it is sweet, not onely to the Angels, that rejoyce at the conversion of a sinner, but so to our owne soules. Our very sighes and groanes *they are like Pillars of smoake, perfumed with Mirrhe and Frankincense*, (in the

the phraſe of the Spirit) and  
with all the powders of the Mer-  
chant. Our teares (beſides their  
operation, which is to make  
our finnes melt away, as the yce  
in the faire warme weather) e-  
ven in the inſtant that they run  
downe the cheekes, they are  
as ſtrong drinke unto him that  
is readie to periſh; they rejoyce,  
they make glad the heart of  
man. *Fit plerumq; ut in ipſis pijs*  
*fletibus illa interim gaudij claritas*  
*erumpat,* ſaith Saint Gregorie.  
In, or indeed out of the middeſt  
of our teares, there ariſeth light  
as it were out of darkneſſe, ſere-  
nitie of the Soule, and bright-  
neſſe of Spirit. *In profuſo gan-*  
*dio Lachrymæ erumpunt,* ſayth  
Tertullian, and our obſervation  
the ſame, there are often teares  
in our joy, and ſo not ſeldome  
if

Greg. Mor.

Tertullian.

*Lact. de ira*  
*Diap. 483*

*Psal. 56. 2.*

if spirituall, there is joy in our teares. *Orbem vitreum plenum aquâ si tenueris in Sole, de lumine quod ab aquâ resulget ignis accenditur etiam in durissimo frigore,* saith *Lactantius*: If you hold an hollow round glasse in the Sunne, from the light that it casts an heape of coales is kindled, it yeeldeth an heate that will make a fire even in the midst of Winter. How true this is in Nature, I know not, sure I am in Grace it is so. Our teares they are put into a bottle, they are the lustre of Grace; The Sunne of Righteousnesse shines upon them, and from the heate there is derived another, an influence as it were, an effect of him that Baptizes with the Spirit and with fire. It is a vehement desire and zeale too,  
of



of those things that proceed from that godly sorrow. In the second to the *Corinthians*, it is a passion composed of griefe, or at least something like it, griefe and gladnesse of heart. *Penitens de peccatis dolore gaudet*, He that sorroweth for his finnes, he rejoyceth for his sorrow.

2. Cor. 7. 11

Now for Temptation, it is the King of terrours, it is the Artillary of Hell, it is the strong mans battell Axe, and his weapons of Warre; and yet behold from hence there ariseth joy to the Righteous; even in the extremity, even in the heate and violence thereof. The Angels themselves, may see whose strength is scene in infirmities, hee that lifteth up those that are cast downe, hee administers Might, Alacrity, and

3. Temptati-  
on.

and consolation unto us.

Ezech. 1. 4.

So that our temptation, it is as the Whirlewind in the first of Ezechiel, that came out of the North, a great Cloud and a fire unfolding it selfe, but withall a brightnesse was about it, and out of the middest thereof, as it were the colour of Amber. It is so with that which strikes terrour into us, the temptation of Sathan; there is often serenity, joy, and brightnesse of spirit, even in the middest thereof. *Cogitur nos adversarius ad sua damna tentare,* saith St. Ambrose. The Serpent is wounded with his owne sting, his temptations they are against himselfe, and for the honour of Israel; for by this meanes hee and his, the Divels themselves, are subject unto us; by this meanes we overcome the

Ambrose.

Luk. 10. 19.

the evill, we tread upon Serpents and Scorpions, and over all the power of the enemy. Wherefore my Brethren count it all joy, when yee fall into divers temptations.

*Iam, v. 2.*

You see now how every way you may fulfill and answer the exhortation of the Apostle. There is joy in the light, and joy when grosse darknesse covers the Earth; Ioy in our beds, and joy in the morning, in the Feild, in all that wee set our hand unto. There is joy in that which is our portion under the Sun, the good things that God hath given us; and though they be slight & momentary, though they be taken away, joy in him that is more than they all.

It was the opiniõ of *Plato*, that the Celestiall Orbs with their con-

*Plat. 2.*

Wisd. 19. 18

concourse and meeting, they hit  
 our harmony and make Musick  
 not unworthy of Heaven. It is  
 assuredly so with the precious  
 stones of *Syon*, even here upon  
 Earth; all that wheeleth about  
 them, or indeed is as wisely or-  
 dered, as sweetly disposed by  
 that supream Providence, as  
 the things that are above. It  
 worketh jubilation and joy, the  
 voyce of melody and gladnesse  
 of heart. So that as in Psalte-  
 ry notes, change the Tunes, and  
 yet are they alwayes sounds; so  
 is it heere, though our Estate  
 doe alter, though we continue  
 at a stay, though sometimes we  
 abound, and sometimes are a-  
 bascd, though one while in af-  
 fluence and health, another in  
 sicknesse and distresse; all these  
 things they are but as so many  
 seve-



severall tunes to the Righteous, there is the voyce of joy and gladnesse in them all. Ioy in affliction, and the Lelſon of *Lachryma* it is delightſome. Our Harpe, our Lute, it is in the right tune, it makes moſt melodious muſicke (heavenly harmony) when it is mournfull moſt. There is joy in Repen- tance, and in Temptation Ioy: When thou paſſeſt through the Rivers I will be with thee, and through the flouds, they ſhall not overflow thee. When thou walkeſt through the fire, thou ſhalt not be burnt, neyther ſhall the flame kindle upon thee. Nei- ther affliction, nor tribulation, nor diſtreſſe, nor temptation, no not all the gates of Hell ſhall be able to prevaile againſt thee.

*Isa 43.2.*

2. Cor. 6. 11

I can goe no further, you have all that I can comment on the point. *Our mouth is open unto you, and our heart it is made large* (saith St. PAUL to his *Corinthians.*) *Dilatamini & vos,* Vnclaspe your affections, extend your Soules as a Tent for to dwell in. Be yee also enlarged. Rejoyce in the Lord alway, and againe I say, Rejoyce.

Sen. Ep.

The third part it is the Object, of which because through this whole discourse I have implicitly spoken already, a word or two shall suffice. Rejoyce alwayes in the Lord. *Ad summū pervenit qui scit quo gaudet.* I am almost perswaded he was a Christian that spake so divinely. Hee is come to the height, in the phrase of the Ho-

ly-Ghost, hee is not farre  
from the Kingdome of God,  
that knowes how and wherein  
to Rejoyce. Howbeit as in a  
Race many run, but one receives  
the prize; so is it here: though  
we are all in æmulation, though  
we strive for the more excel-  
lent gift, though both our acti-  
ons and affections follow hard  
after joy, yet few are they that  
doe attaine unto it: for accor-  
ding to the delights of the Sons  
of men, are their aberrations  
from it. There is one that re-  
joyceth because his wealth is  
great, and because his hand hath  
gotten much; so most of the  
children of this generation.  
There are others that account  
our life a pastime, the Harpe  
and Violl, and the Tabret and  
also the Pipe, and Wine are in  
E their

Iob, 31. 25

Esay 5. 12.

Wisd. 2.

Prov. 4. 16

Prov. 2. 14.

Sen. Ep.

their Feasts, but they regard not the worke of the Lord, neither consider the operations of his hands, as the Prophet speaketh. Next unto these are they, which are emptyed from Vessell to Vessell, that they might prove what is that good of the Sonnes of men. They seeke for to solace themselves with variety, and let no flow of the Spring passe by them. In the last place, there are some that sleepe not unlesse they have done mischiese. *Qui letantur cum malefecerint.* Who rejoyce in doing Evill, and delight in the frowardnesse of the wicked.

For the joyes of all these they are but slight and superficiall; *Frontem remittunt, non pectus implent.* Besides that, they are



are shallow and inconstant, even at the best they are fastidious and unpleasant; but sorrowes indeed, but waters of gall in respect of that which is ordered aright, unto the object in my Text. How much better is thy love than wine, and the smell of thine oyntment than all spices! Should the windowes of Heaven be opened, should the Mountaines drop new Wine, and the Hills flow with milke. Might every Man be Heire of that inventory in the second of *Ecclesiastes*, of those severall delights of the Sonnes of men: all these things they were not worth the naming; they were vanitie and lesse than nothing; in respect of the person in whom we are injoynd to Rejoyce.

Cant. 4. 10.

Eccles. 2. 1,  
2, 3, 4, 5, 6, 7,  
8, 9, 10, 11,  
12.

Bern. parv.  
Serm.

Bern. ubi  
supra.

Cant. 5. 16.

What shall I liken to God, or with what comparifon shall I compare him? *Cui aliunde comparata omnis iucunditas maior est, omnis suavitas dolor, omne dulce amarum,* faith St. Bernard. Extract what you can from his Creatures in Relation unto him, it is but as the drop of a Bucket, and as the smallest dust of the ballance. Whatsoever the world affecteth, as Riches, Honour, Pleasure, or the like, they are all in him, and more also. In a word; *Ipsē fecit omnia, ipse habet omnia, ipse est omnia;* faith that sweet Father: He is the Maker of all things, and the Owner, they are all his, but hee himselfe is more than they all. This is my beloved, and this is my friend, O yee Daughters of Ierusalem. This in him.

himselfe; Let us see now what he is unto us.

First for affliction, In the time of trouble he is an hiding place from the Wind, as a Covert from the Tempest, as Rivers of waters in a dry place, as the shadow of a Rocke in a weary Land. And not onely so, but he deviseth blessings towards us, he rejoyceth over us to doe us good with his whole heart, and with his whole soule, as the Prophet speaketh after the manner of men, because of our infirmities. As the Bridegrome rejoyceth over the Bride (that is an other *αὐτὸς ὁ πῶς ἀγαπᾷ*) As the Bridegrome rejoyceth over the Bride, so shall the Lord rejoyce over thee. So neare is the Relation betweene him and us: *My beloved is mine, and I*

Isa. 25.

Ier. 32. 41.

Isa. 62. 5.

Cant. 2. 16.

Esa. 61. 10.

Psal. 28. 8.

*am his.* And how then can wee but sympathize, how can wee but answere his affection, and paralell (if it were possible) the joy of our dearest? I will rejoyce in the Lord, my Soule shall be joyfull in God, for he hath cloathed me with a Robe of Righteousnesse, as a Bridegroom decketh himselfe with ornamēt, & as a Bride adorneth herselfe w<sup>th</sup> Jewels. Many more are the attributes of God, in that which might amplifie the joy of his chosen. As that hee is our Shepheard, and our strength in temptation, in the day of our spirituall battell. So David: *The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my Song I will praise him.*

But



But heare the end of all the felicity of the Chosen : that which includeth the Heaven of Heavens, the transcendent cause of the dilatation of the hart. Behold, God is my salvation, I will trust and wil not be afraid, for the Lord **IEHOVAH** is my strength and my Song, he is also become my salvation. Therefore with Ioy shall yee draw water out of the welles of Salvation. Heare our confidence; well may we rejoyce in hope, it is more than so, it is *πληροφορία* it is the full assurance of the Saints. So that we passe ( being sealed unto the purchased possession ) we passe from Glory to Glory, as by the Spirit of the Lord. The expectation ( our present estate ) the expectation of the Righteous it is

Esa. 12, 2, 3.

Prov. 10. 28

Psal. 16. 12.

gladnesse, and what then shall  
 the fruition be, when we shall  
 enter into our Masters joy, whe  
 we shall be satisfied with the  
 pleasures of his house; when  
 we shall alwayes behold the  
 face of the Lord, in whose pre-  
 sence is the fulnesse of joy, and  
 at his right hand his Sonne our  
 Saviour, pleasures for ever-  
 more? To him with the Father  
 and the Holy-Ghost, bee  
 ascribed all Power,  
 Praise, Majesty, Might,  
 and Dominion, both  
 this day and for  
 ever.

*Amen, Amen.*



## THE SECOND Sermon.

**O**ur fellowship is with the Father, and with his Sonne Iesus Christ; and these things write we unto you, that your Ioy may be full, 1. Ioh. 1. 4.

1. Ioh. 1. 4

I sate downe under his shadow, with great delight, and his fruit was sweet unto my taste: He brought me into his banqueting house, and his banner over mee was love. Cant. 2. 3. 4.

Cant. 2. 3, 4

Hic est ignis, quem voluit Christus vehementer accendi. Bern. of Spirituall Ioy. Declamar.

Bernard.

Qui

*August.**Qui in viâ sic pascit, in Patriâ  
quomodo saginabit ? August. in  
Psal.**Bernard.**Quid erit in Patriâ, si tanta est  
copia delectationis in viâ ? Bern.  
Declam.**Phil.*





PHIL. 4.

The latter part of the 4. Verse.

*Againe, I say, Reioyce.*



Here is a deplored,  
there is a desperate  
opinion of the wicked;  
That Piety is  
pensive: That the  
Saints are men of sorrowes:  
That they wast their lives with  
heavinessse, and their yeares  
with mourning. True it is, I  
confesse, that many are the af-  
flictions, divers and sundry are  
the pressures, the troubles of  
the Righteous; But that which  
makes

makes a man eyther miserable or happy, it is not his passion but action, not that which he suffereth, but doth. If it bee good, sorrow may lye at the doore, but there is no ingresse, it cannot enter into it: for that which is nearer than the joynts and the marrow, all his inward parts they are possessed, they are taken up with an hidden, with a secret Ioy. So that what is without, say that it may raze the skinne; sure I am it cannot pierce the soule. Our Rejoycing it is not shallow, nor superficiall; it is in the hidden man of the heart, it is the testimony of a good conscience: let it be sprinkled with the bloud of the Lambe, let it be purged from the evill of actions and affections, and behold the bones  
that

1. Cor. 1. 12

that were broken shall flourish. You shall heare of joy and gladnesse, and sorrow, and sighing, shall flye away.

What is sayd of Wisedome, is true of Religion also, at first she will walke with him, that is her Disciple, by crooked wayes, and bring feare and dread upon him, and torment him with her Discipline, untill he may trust his soule, and try him by her Lawes, and comfort him; then will she returne the straight way unto him, and shew him her secrets. So in the schoole of Repentance; first anxiety and sorrow, first terror and contrition, and after this great calme, after this Iubilacion and Ioy. *Nec aliud concutit pietas Christiana quam ut remittas humanos actus exhilaret,*

Eccles. 4. 17

Isidorus. p. 17.

Prov. 3. 17.

1. King. 18.

28.

Wisd. 12. 5

Wisd. 5. 7

ret, & tranquillitate animorum,  
 compositisq; affectionibus sumus  
 Deo & Angelis quàm simillimi.  
 So Lodovicus Vives answers  
 the misprision of them, that  
 put bitter for sweet, and sweet  
 for bitter; that are mistaken in  
 the supposed austeritie and  
 strictnesse of Religion, whose  
 wayes are wayes of pleasure  
 nelle, and her pathes are Peace.  
 All that shee enjoynes it is  
 what? Not to cut our selves  
 with knives and lances; not to  
 sacrifice our sonnes and Daughters  
 unto Divels; not to goe  
 through Desarts where there  
 lyes no way; but that every man  
 here upon earth, having suppressed  
 our passions, and composed  
 our affections, wee may  
 anticipate our Heaven, and  
 tranquility and peace resemble



the Lord and his Angels of  
Light. *Againe I say, Reioyce.*

The parts you remember.

First, an affection incited un-  
to Act, *Reioyce.*

1

Secondly, An Object, *In*  
*the Lord.*

2

Thirdly, the Longitude of  
the affection, *Alwayes.*

3

Fourthly, the Magnitude;  
*Againe, I say, Reioyce.*

4

For the present we are to  
observe.

First, the Matter, *Reioyce.*

1

Secondly, the Manner, *Againe.*

2

Thirdly, the forme infor-  
ming, or indeed the bond of  
both, *I say.*

3

Or thus.

First, there is an Ingeminati-  
on of an exhortation. *Againe.*

1

Second.

2

Secondly, there is the party Exhorting, exprest or at least imployed in the verse; 1 say.

3

Thirdly, the point or affection exhorted; *Reioyce.* Of these in their order, and first of the Repetition.

*Again.*

Gen. 3. 8.  
Luk. 15. 20

It is the Dialect of joy, it is the phrase of a comforter; the voyce of the Holy-Ghost himselfe, who as he walketh in his Iustice, so hee runneth in his mercy; As he expresth our sorrowes with an *Aposiopesis*, so our joyes with an *Epizeuxis*. He sighes out the one, but hee speakes once, yea twice, he ingeminates the other, and sometimes more. Though no *Tautology*, not a word in his Booke but is weighed in the Ballance, yet hath many *Synonymies*, dilata-

tation

tion of phrase to expresse this  
celestiall affection. Sing, O  
Daughter Syon; Shout O Israel;  
be glad and reioyce O Daughter  
Ierusalem. The Lord hath taken  
away thy Iudgments, hee hath cast  
out thine Enemy. Zeph. 3.  
14. See (beloved) how affluent,  
how full of water is the River  
of the Lord. Like that which  
he spied out for his people, *It  
overfloweth his bankes in the time  
of Harvest.* Once & againe, nay a  
third time and more hee incul-  
cates one and the selfe-same  
thing. So in the Psalmes: *Let  
the Righteous be glad and reioyce  
in the Lord, let them also be merry  
and ioyfull.* In a word, through-  
out this whole volume, you  
shall seldome heare of this Hea-  
venly affection without an In-  
gemination at least. *Reioyce in*

Zeph. 3. 14.

Psal. 65. 10.

Iosh. 3. 15.

Psal. 68. 3.

Psal. 105. 3.

his holy name (saith the sweet finger of Israel,) Let the heart of them reioyce that seeke the Lord.

Psal. 149. 2.

And againe, Let Israel reioyce in him that made him, and let the children of Syon be ioyfull in their King. Thus hee watereth the

Psal. 65. 11.

Hills from above, hee sendeth raine into the little Vallyes; He maketh them soft with the drops of the first, of the former and the latter raine. *Hec locutus*, these things (and thus)

Ioh. 15. 11.

have I spoken unto you, that my joy might remaine in you, and that your joy might be full. Heare his Disciple, and you cannot but confesse, that he leaned on his bosome: Surely thou art one of them, for thy very speech bewrayes thee: *These things I write unto you, that your joy might be full.* 1. Ioh. 1. 4. So

1. Ioh. 1. 4

our



our Apostle. (O the heavenly harmony of the Songs of the Sonnes of Syon) here is a whole Quire, a choyce Consort of him that spake as never mā spake, & of him that tooke pleasures in afflictions: Christ and his Disciples; Rejoyce alwayes in the Lord. And againe; *A word* (as the Wise-man speaketh) *of a Consort of Musike with Wine; like a Carbuncle set in gold.* Again I say, Rejoyce. *Hoc a deo necessarium est vobis quod iterum dico gaudete, non ut quedam alia semel;* saith St. Ambrose, as he is alleadged by Lyra. Hee that speakes but once for the most part in the incitation of other things, he doubles his exhortation of joy: and without doubt, there is something in it, it is expedient, nay it is

Eccles. 32. 5

*Ambr. apud  
Lyram in lo-  
cum.*

necessary unto us, that are in this Valley of teares, that now goe on our way weeping.

Neh. 8. 10.

*The Ioy of the Lord is your strength* Neh. 8. 10. So in

Luk. 10:17.

our spirituall war-fare, against those that have evill will at *Sy-on*. Our shield and our Buckler, nay the might of our inward man, it is joy. In the 10. of St. *Luke* wee reade of the 70. that went out to preach the Kingdome of God; that they returned againe with joy, saying; *Lord, even the devils themselves are subiect unto us through thy name*. Cause of triumph, cause of exultation indeed to tread upon the Lyon and Adder, to overcome the evill, to cast downe strong holds, and every high thing that exalts it selfe against the knowledge of God.

God. It cannot but put gladnesse into the heart of man. Yet this I dare say, the joy of the Saints it woundeth him more than this supream and transcendent power. *Va nobis*; As *Hugo* the Cardinall sweetly applies the words of the *Philistines*, when they heard the exultation, the shouting of the Host of *Israel*. Woe unto us, for there hath not been such a thing heretofore, woe unto us. *Bis dicunt va nobis, sicut hic dicitur bis, Gaudete*. According to the joy of the Saints, so is the sorrow above and besides their Hell. The sorrow of that uncircumcised Host. Their woe it answers, and the repitition in the Text. *Reioyce* alwayes in the Lord, and againe I say, *Reioyce*.

1. Sam. 4. 7.

Hug. Card. in locum.

The next thing wee are to observe, it is the Quantity and the constancy of our spirituall joy, expressed or at least implied in the Reiteration *Againe*. The word it puts a difference betwixt the joyes of the Saints, and the delights of the Sonnes of men: In which though you empty your selfe from Vessell to Vessell; though you make prooffe of those things in the booke of the *Preacher*; In all the pleasures of *Pharaohs* Court you cannot finde this *Againe*. *Quod delectat momentaneum*: though the guilt of sinne be eternall, yet the joy is not so, but of a moment, but of a minute, but of the twinkling of an eye. In the list of *Wisdom* there are sundry similitudes to expresse it unto you.

*What*

Eccles. 2, 1,  
2, 3, 4.



Wisd 5,8,9,  
10,11.

What hath Pride profited us, and  
what good hath riches with their  
vaunting brought us? All these  
things they are passed away like  
a shadow, and as a Post that hasteth  
by, and as a Ship that passeth over  
the Waves of the Waters, which  
when it is gone, by the trace there-  
of cannot be found, neyther the  
Path way of the Keele thereof in  
the Waves. Or as when a Bird  
hath flowne through the ayre, there  
is no token of her way to bee found.  
See how swift, how transient,  
how voluble is all that is in the  
world. The lust of the flesh,  
the lust of the eyes, and the  
pride of life. Besides their bre-  
vity, for the most part they end  
in bitternesse, and in the enjoy-  
ing they are fastidious and un-  
pleasant. Not to speake of  
them in grosse, but to single out  
F 4 some

some of your beloved finnes, as Concupiscence, Drunkenesse, and that which you call pastime. Were they such as you suppose, yet evill in this, that they vanish with a breath, and even in the enjoying they perish.

For the former. Come on, sayth the woman, whose lips drop as the hony-combe, and her mouth is smoother than Oyle: *Come on, let us take our fill of loves; how long? Breviſ & non vera voluptas.* Let us take our fill of loves untill the morning: but see what followes. Before that time (every Sinner is a lyer) before that time he is in bitternesse of spirit, and a dart striketh through his liver.

In the next place is the darling

Prov. 7. 18

Ovid.

Prov. 7. 23,

ling of our dayes, Drunken-  
nesse; a sociable and insinuating  
sinne, that flatters with the pro-  
fession of joy: But marke but  
the end thereof, *Vnius hora bi-  
larem insaniam longi temporis te-  
dio pensat*, as the Stoicke; *At  
the last it biteth like a Serpent, and  
stingeth like an Adder*: as the  
Preacher speaketh.

Sen. Ep. 29

Prov. 23. 32

Now for those things that  
are indifferent: *Our Feasts they  
are turned into mourning, and  
our Songs into Lamentation.* Am.  
8. 10. In a word; *The Vine lan-  
guisheth; the merry hearted doe  
sigh, the mirth of the Tabrets cea-  
seth, the noyse of them that reioyce  
endeth*: Esay. 24. 7. So not  
onely in the time of Famine, so  
not onely in the time of dearth,  
but when the wine & oyle put-  
teth gladnes into our heart both  
in

Am. 8. 10.

Esa. 24. 7.

in peace and plenty: The world and the glory thereof it passeth away; and when once gone, thou mayst as soone make the flowers greene that are withered; as soone mayst thou recall the Sunne from his course, as redintegrate the joyes and pleasures that are past. Which though they were alwayes present, though of constancy and continuance, yet for this very cause would they be loathed of us. *Satietas mortales capit etiam mellis & florum venenis*, sayth Pyndarus as hee is alledged by *Sculctetus*. If thou eate too much hony, the end thereof will bee gall: Sweetnesse it selfe, in time turnes to choller. *Quosdam ad mortem adegit illud rebidarum deliciarum, Quo usq; eadem?* Saith *Seneca*. Satiety for the most.

*Sculc. de  
Gaudio.*

*Sen. de tranquill.  
ou. oep. 2.*



most part it breeds dislike, and no such surfeit as of pleasure and joy: it endeth in furie or deepe discontentment at the least.

O the dolefull estate, the deplored delights of the Sonnes of men; that are neyther solid nor certaine: or if so, if of continuance, they cause satiety and loathing. The reason, it is our Aberration from the right Object. So *Aquinas. Delectatio in affectibus anima proportionatur Quies in corporibus.* Ioy in the affections of the mind, it resembles Rest in the Physicall body. *Sed appetitus corporis naturalis non quiescit nisi in loco connaturali.* Strange, that our affections should not be on the things that are above. The naturall body cannot rest but in  
its

*Aqu. 12. d.  
Quaest. 31.  
art. 7.*

its proper place: whence I may inferre, that it is as easie for a stone to lodge in the ayre, it is as easie for the earth to ascend up on high, as the Soule to bee at peace, to enjoy it selfe in whatsoever (but with relation to God) in whatsoever is under the Sunne.

So farre the similitude holds. Heare the difference, the inclination of that which is inanimate, it is at rest, it ceaseth in the place that is appointed for it. But the soule not so: When her joy is full, her affections are fresh, and behold there is neyther surfeit nor sorrow, there is neyther loathing nor satiety in them: They that feare the Lord shall alwayes Rejoyce. A peculiar, a priviledge proper to the pretious Sonnes of *Syon*; whose  
joy

joy not the enjoying, neyther  
Estate nor time can take away  
from them. It is established in  
the Lord, and it standeth fast:  
It is once and for ever, it is al-  
wayes and againe. Thus much  
for the difference betweene the  
joyes of the Saints, and the de-  
lights of the Sonnes of men, ex-  
pressed or at least implied in  
the Reiteration, *Againe*.

To descend to particulars.  
*Solet Apostolus Paulus in verbis es-  
se brevis, in sententijs copiosus*, saith  
St. Bernard. And my Text the  
same. In which there are two  
sentences in one word. *Gauden-  
dū de ijs qua expectamus, & gau-  
dendum de ijs, qua sustinemus*,  
saith St. Augustine. All this  
in the word *Againe*. We are  
to rejoyce in the future for the  
good that we hope for, and in  
the

3  
Bernard.

Aug. de  
verb. Ap.  
Serm. 2.

Psal. 33. 20

Rom. 12. 12

Sen. 171. Ep.  
99.

Damasce.

Apo. 12.

Qu. 32. 179.

3. 1.

the present for the evill that we suffer. For the first, our heart shall rejoyce in him, why? *Because wee have hoped in his holy name: Psal. 33. 20.* So St. Paul. *Spe gaudentes, Reioycing in hope.* The Prerogative of Piety it hath the promises, the pleasures of the life that now is, and of that which is to come. *Angustæ fructus rerum determinat, quantum presentibus latus est,* saith the *Stoicke*, and it is spoken like a Christian: sure I am it is so in Divinitie. He imprisons the heart, he straightens dilatation, he deminisheth the felicity, the good estate of the chosen; that sees not so farre as the future, that onely rejoyceth in that which now is. And yet all delectation and delight it is *de bono prasenti*, sayth *Damasce*: and



and how then may wee rejoyce  
in hope, which is of things not  
seene? By knowledge and ap-  
plication; it is in effect the an-  
swere of the Angelicall Doctor.  
The nature of hope, it is to call  
the things that are not as if they  
were, it hath affiance in the fu-  
ture, it hath the securitie of hea-  
ven, it hath the obsignation, the  
seale of the Spirit; from whence  
ariseth Iubilacion and Ioy, joy  
unspeakable and full of glory.  
By way of comparison we have  
it plentifully expressed by our  
Saviour. *The 70. returned a-  
gaine with Ioy, saith St. L u k e .*  
*Saying, Lord, even the Diuels are*  
*subject unto us through thy name.*  
*Heare the reply: And hee sayd*  
*unto them, Behold I give you*  
*power to tread upon Serpents, and*  
*Scorpions, and over all the power*  
*of*

Luk. 10. 17.

Luk. 10. 20

of the enemy. See, what a word is this? What soveraigne, what supernaturall might have wee heere? If *Moses* and *Miriam*, if *Deborah* and *David* did so shout and sing at their corporall Conquests; how inconceivable is the joy of such as tread downe Sathan under their feet? Of those that spoyle Principalities & powers? And yet, behold I shew you a farre more excellent joy. In this reioyce, not that the spirits are subiect unto you, but rather reioyce that your names are written in Heaven. Luk. 10. 20. Heare the enlargement of the heart, heare the dilatation of joy that deifies as it were the estate, and sublimates the nature of man. *Cum accepta fuerit ineffabilis illa letitia, perit quodammodo mens humana*

humana, & fit divina, saith St. Augustine. So soone as wee receive this inconceivable joy, though in our earthly mansions, though in our houses of Clay, our mortality it is as it were swallowed up of life, our humane Soule it is made coelestiall and divine : In so much; that for the Glory that is set before us, wee feare not that which is *φωβησέμεθα*; sayth the Philosopher : In the phrase of the Holy-Ghost, the King of terrours Death. Wee sing our *Dimittis* with joy. *My heart was glad, my glory reioyced, my flesh also shall rest in hope.*

August in  
Psal. 55.

Arist. Eth.  
lib. 3.

Psal. 16. 9.

To goe one step further. Hear the full expression of joy, that ariseth from the hope of the faythfull; at the meditation of the dreadfull day, when  
the

Psal. 98. 9.

the Sun shal be blacke as a sack-cloath of haire, and the Moone shal be turned into blood; when the heavens shall vanish like a scroll, and the powers above shall bee shaken, when the last trumpe shall sound and the bookes shall be opened. At the meditation of all this it is so far from feare, (O the blessed trust and confidence of a christian Soule;) it is so farre from feare, that it breakes out into a *Pro-sopopœia*, into the deepest straine of melody and joy. *Let the floods, sayth the soule of the Saints, let the floods clappe their hands, and let the hills bee ioyfull together before the Lord; for hee is come to iudge the Earth. Psalme the 98. 9.*

2

I proceed to the second particular or branch of the Repetition,



tion, *Againe. Gaudendū de ijs quæ  
sustinemus.* We are to take plea-  
sure in pressure, to reioyce in tri-  
bulation. *Blessed* (sayth he, who  
for the glory that was set  
before him indured the Crosse,  
despised the shame, and is set  
downe at the right hand of  
God) *Blessed are yee when men  
shall revile you, and persecute you,  
and shall say all manner of euill a-  
gainst you falsely for my sake. Re-  
ioyce and bee exceeding glad.* See  
in the midst of calumny, which  
is sharper than a two edged  
sword. In persecution, which  
is almost as much. In the  
multitude of sorrowes, which  
they haue in their heart, how  
affluent, how full is the joy of  
the Saints. Bee glad; that is  
not enough, once and againe  
be glad and exceeding joyfull.

Wisd. 19. 7.

Psal. 31. 8.  
& 32. 8.

In the journey of Israel through the waters of blood, *The dry Land* (sayes the Wise-man) appeared, and out of the red Sea a way without impediment, and out of the violent streame a greene field. It is assuredly so with us that are in *via*, in our way out of Egypt unto the Land of Promise, In the great water floods when the waves lift up their heads. In our manifold afflictions there is an evasion, a faire passage and escape from them all; For hee that comforteth those that are cast downe, hee considers our trouble, hee knowes our Soule in aduersity, hee compasseth us about on every side with songs of deliverance. And not onely so; but in the violence of our passions, inundation of affliction, hee

hee doth more than make a way  
to escape. Hee turnes our Sor-  
row into Ioy, the violent  
streame into a greene field.  
Vnto the godly (O their hap-  
pie estate, whose night is cleer-  
er than the noone of the wic-  
ked) unto the godly there aris-  
eth light in the darknesse. E-  
ven in the season of Sorrow, in  
the most disconsolate time of  
tribulation and anguish, there is  
a day-starre that ariseth in their  
hearts. More, there is a Sonne  
of righteousness that shineth  
upon them. *Si quid obstat nu-*  
*bium, modo intervenit; qua in-*  
*fra feruntur nec unquam diem v-*  
*nium;* Whatsoever may befall  
for the afflictions of this life,  
like the cloudes that are below  
they are sublunary, they are  
under their feet; so that they

Psal. 112. 4.

Sen. Epist. 27

Eccles. 50. 7

Esa. 63. 9.

Esa. 65. 12,  
14, 19

cannot obscure, they may not darken their day. The consolation of God it is alwayes with them as the Raine-bow, giving light in the bright cloudes, as the Sonne of Syrach speaketh. It is the Covenant that hee hath established with all those that are his. In whose afflictions (so hee speaketh by the mouth of his Prophet) hee himselte is afflicted, and they on the other side are partakers of his Ioy.

Heare the difference between the best estate of the ungodly and the worst of the righteous. Thus saith the Lord: *Behold my Servants shall eate, but yee shall be hungry. Behold my servants shall drinke, but yee shall be thirsty. Behold my servants shall reioyce, but yee shall bee ashamed. Behold my*  
ser-



servants shall sing for ioy of heart,  
and yee shall cry for sorrow of  
heart, and shall howle for vexati-  
on of spirit. Esa 65. 13, 14, 15.  
And thus much of the particu-  
lars of the parts of the Repiti-  
tion. Reioyce in hope, and Re-  
ioyce in tribulation.

Now for the use and appli-  
cation wee are to make of the  
word. *Againe I say Reioyce.*  
*Affectus contrarios discutimus*  
*contrarijs affectibus;* saith Rodol-  
phus Agricola. As in the disca-  
ses of the body, so in the affe-  
ctions of the minde, the cure  
for the most it is wrought by  
the contraries. So that the Re-  
petition, the earnestnesse of the  
Exhortation, it may be as a me-  
dicine to heale the broken in  
heart, to salve the breach of the  
spirit, and on the other side to

Rod. Agric.  
Dial. 3.

Bernard, Serm.  
59. parv. &  
varij sermo-  
nes.

cure the phrensie of the Soule. The mirth (or which is more proper) the madnesse of fooles; both these wee may remove, we are to take them away with the strong perswasion of the true and reall, of the sollide and substantiall Ioy. *Revertere primo ab inepta latitiâ, secundo ab inutili tristitiâ*, sayth St. BERNARD. Rejoyce alwayes in the Lord; and againe, it is a double exhortation, and in effect it dehorts on every side, it dehorts from a two fold evill. Returne first from your vaine, from your foolish, fond, and frivolous joy; and againe, from that in which ther is no profit, that which drinketh up the Spirit; that which dryeth up the bones, sorrow and heavinesse of heart.

For

For the first. *Aquinas* in his *Summes* concludes; That there are some delights, as those of the body, that are aduersé and contrary to those of the Soule. So that the opposites of joy and gladnesse, they are not onely Sorrow but Ioy. Such as that in the 16. of St. *Iohn*; *The Ioy of the world*. Wee have the same, or the like at least in the 15. of the *Proverbes*. *Folly is Ioy unto him that is destitute of wisdom*. And againe, *It is a sport* (as the *Wise-man* speaketh) *to a Foole* for to doe mischief. That which cloathes with shame and covers with confusion of face, that which swallowes up with sorrow, even Sinne it selfe, it is the glory and the boasting; it is the recreation and the pleasure of the wicked. When hee doth  
evill

*Aquin. 12. d.  
Quest. 31.  
articulum 8.*

*Ioh. 16. 20.*

*Prov. 15. 21*

*Prov. 10. 23*

evill than hee rejoyceth ; As a mad man that casteth firebrands arrowes, & death ; and saith, am I not in sport. So is every one that sinneth at his pleasure, that delighteth in the workes of iniquity, he is be sides himselfe, he is not in his right mind. So that wee may not but mourne at his mirth, we cannot but weepe for to see him laugh. This evill it is greater thā the other ; he is sick, and he knowes it not ; his soule it draweth nigh unto hell, and yet hee is insensible of it : more than an Enemy, he laughs at his owne calamity. *Ad eorum vicem, qui, degustato Sardorum graminum succo, feruntur in morte ridere.* They write of a certaine herbe in *Sardania*, of which whosoever tasteth, hee dyeth not long after laughing. It is so with

*Plinie Latini-  
nus Pacatus  
inter Opera  
Plin.*



with the Iovialists, so with the Drunkards in these our dayes; their grapes are grapes of gall, and their clusters bitter. Their wine it is the poyson of Dragons, and the cruell venome of Aspes. They beare about them the death not onely of the body but of the Soule; and yet who can but wonder, they spend their dayes in mirth, though in a moment they goe downe into hell. *Their mouthes are filled with laughter, and as the Harlot in the 23. of Esay. They sing many Songs that they may be remembered.* But all this, it is but *hilaris insania*, as the *Stoicke* speaketh. And as a wiser than he: I said of laughter it is mad, and of mirth, what is this that thou doest? With a kind of indignation and sorrow may our eyes gush out with

Deut. 32. 32

Esa. 23. 16.

Sen. Epist.

Eccles. 2. 2.

Psa. 37. 1.

Ier. 2. 18.

with teares, at these wretched  
 & deplored joyes of the world,  
 with which wee are to haue  
 no community, no society but  
 ingriefe and compassion. Thou  
 man of God flee these things,  
 and follow after Righteous-  
 nesse, peace, and joy in the ho-  
 ly Ghost; but at the pleasures  
 of this life, by the *waters of Ba-  
 bylon* sit downe and weepe, or  
 at least take heed, that thou doe  
 not taste thereof. What hast  
 thou to doe in the way of *E-  
 gypt*, to drinke the waters of  
*Siber*? Or what hast thou to  
 doe in the way of *Affyria*, to  
 drinke the waters of the Ri-  
 ver? Behold that which is of  
 the Land of Promise, that  
 which overfloweth his bankes  
 in the time of Harvest; we have  
 fountaines of life, wee have  
 floods

floods of joy, wee haue the waters of Siloh, that runne softly; as a deepe riuer though they make not so much noyse: they are farre beneath, they are farre aboue the obstreperous joyes of the wicked. And therefore drinke of these waters aboue the heavens; they are neuer deficient, they are neyther fastidious nor unpleasant. Drinke (as it is in the Song of Songs,) yea drinke abundantly, O my beloved. *Reioyce alwayes in the Lord, and againe, I say, Reioyce.*

Esay. 8. 6.

Cant. 5. 1.

In the second place with this double exhortation, wee are to take away the other extreame sorrow, it is a sore euill, it is the supream sicknesse of the soule, not onely in respect of passion but of action. It affronts

Malac. 1.8.

fronts both the estate of grace and glory. Of that which concerns us, Grace; It is the effect of a Comforter, it is spread abroad in our hearts by the Holy Ghost which is given unto us; and therefore it requireth alacrity and cheerefulnesse, joy, and gladnesse; spirit and life in all our sacrifices, in the whole service of God. *If you offer the Lame and the Sicke, is it not evill?* sayth the Prophet *Malachy*. Our oblations are odious, if in our prayers and praile, if in our supplication and giving of thanks, we be over-welmed with heavinessse, and swallowed up with sorrow. The living (saith the Sonne of Syrach) *the living and sound in heart shal praise the Lord.* *Ecclesiasticus, 17. 28.* Cum, sic *Lilium inter lilia commemoratur,*

cum



*cum sit candor delectatur candidis.*

Bern. in Cant.  
Serm. 71.

My beloved is white and ruddy, and as hee is so he loves to be among the Lillies. Hee rejoyceth to be with them that rejoyce. The troubled spirit (I confesse the broken and the contrite, it is a sacrifice to God, and so (without doubt) so is the merry and joyfull.

Neh. 8. 9.

In the 8. of *Nehemiah* you may see; That the sanctity of Ioy, it is not inferiour (to say no more) it is not inferiour unto that of sorrow. This day (say the *Levites* that taught the people) *This day is holy unto the Lord your G O D, mourne not, nor weepe.* Do but observe the words and you shall perceive not only an imparity betweene the affections, but a kinde of difference betweene sanctification and sorrow,

sorrow; betweene Holinesse and grieve of mind; which for the most part interrupts and hinders all divine and heavenly exercise. So that, though it be the curse of the heart, though it breaketh the strength, though it dryeth up the bones, it is nothing so prejudiciall to the body, as it is unto the health of the Soule, in that which is her spirit and life, Preaching and Prayer.

*Aquinas.*

For the first. *Gregorius propter tristitiam Intermisit Ezechielis Expositionem*; saith *Aquinas*. That blessed Byshop, a Master, a nursing father in *Israel*, by reason of overmuch sorrow, hee desisted from opening the book that is sealed from the Interpretation of *EZECHIEL* the Prophet.

Now

Now for the disciple and hearer. If affliction and sorrow be extreame, it so oppresseth the heart, it straightens it so, that a *Barnabas*, that hee that knoweth how to administer a word of comfort in his season, the Sonne of consolation himselfe is not able to open it. Though *Moses* and *Aaron* bee fitted and prepared of the Lord, though they bring unto Israel glad tydings of great joy, yet they wil not hearken unto them, and the reason it is giuen for anguish of spirit and cruell bondage.

Exod. 6. 9.

Now for Prayer. *Musca morientes corrumpunt unguentum*; sayth the wise King. *Dead Flies cause the ointment of the Apothecary to send forth a stinking savour*; So doth bitternesse and

Eccles. 10. 1

H

vexa-

vexation of spirit, so doth anxiety and sorow, it pollutes, it corrupts that which is as oyntment powred out. That which for the most part is a sacrifice of a sweet smelling favour, supplication and prayer. Yee have not yet halfe the Evil or the Sinne of sorow.

*Athan apud  
Bern. de mo.  
di bene vi-  
vendi. serm.  
11.*

*Semper malitiatur & contristat Spiritum sanctum;* sayth Auncient ATHANASIUS. It is the payson of Dragons and the cruell venome of Aspes; it is full of envie and malice; it grieves the Holy-Ghost by which we are sealed to the purchased possession. And not onely so; but it takes off, or at least it defaces the Seale of the spirit. IACOB (sayth Saint AUGUSTINE vpon Genesis) *Hoc timuisse videtur, ne tristitia*

*Aug. apud  
Aquin. in  
Gen. 12.*

*sic*



*sic perturbaretur, ut non ad regnum beatorum iret, sed ad inferos peccatorum.* Hee that was an heyre of the promise, the royall seed of the father of the faithfull, by reason of our much heavinesse drew nigh unto hell: hee was affraid hee should not goe unto the place of blisse, not unto ABRAHAMS bosome but unto the Region of death, unto the Land of darknesse. The ground of this opinion I cannot conceiue, how be it it is certaine there is a diffidence and distrust, there is feare and trembling, horror, and euen almost despaire in the sorrow, not onely for crosses and afflictions, but for transgression and Sinne. In the sorowes of the Saints, what advantage Sathan hath taken by the grieve which

Hooker, Sermon

Ierem. 8. 14.

causeth Repentance not to bee repented of, by the hearty contrition for finnes committed against God, the neere approaching of so many afflicted soules unto death, whom the conscience of Sinne (sayth that venerable *Hooker*) hath brought unto the very brinke of extreame dispaire, doth but too abundantly expresse: deepe, disconsolate, and something diffident is the sorow of such as mourne in Syon, they sayle lower than the Grave by the gates of hell. They sayle unto Heaven; heare I pray you their inundation, their Sea of anxiety and sorow. *Hee hath given vs waters of gall to drinke, because wee have sinned against him. Ier. 8. 14.* So the Prophet *DAVID*, though hee were of a sanguine com-

complexion, and by consequence naturally cheerfull, though hee were acquainted with the instrument of musick, yet see how his Harpe is turned into mourning, and his Organ into the voyce of them that weepe. *There is no health in my flesh, because of thy displeasure, neyther is there any rest in my bones, because of my sinne:* Psal. 38. 3. And againe: *The sorrowes of death compassed mee, and the overflowing of vngodlinesse made me afraid. The paines of death came about me, and the snares of Hell overtook me.* These and the like are the voyce of the mourning Turtles, the Lamentations and Threnes even of the Saints themselves, unto whom (not as if I did dissuade from repentance,

Psal. 38. 3.

Psa. 18. 2. 4

Dr. Hall.

Prov. 31. 6.

2. Cor. 2. 7.

tance, let them weepe still, and still desire to weepe) but let their teares be as the rayne in the Sun-shine, comfortable and hopefull. We are to inculcate consolation, to preach the good and acceptable yeare of the Lord; to make them heare of joy and gladnesse, that the bones that were broken might flourish; give strong drinke, the double exhortation in my Text, give strong drinke unto him that is ready to perish, and wine to those that are of heavie hearts. If the Apostle wrote to the *Corinthians*, concerning him that was guilty of a sinne that was not so much as named amongst the Gentiles themselves, to comfort him; least peradventure such an one bee swallowed up with overmuch



much sorow: how should we  
powre out our soules? How  
should we heape our consolati-  
on on those; that come short of  
his sinne, and yet in sorrow doe  
exceed? *Comfort yee, comfort  
yee my people, saith your God;  
speake yee comfortably to Hierusa-  
lem, and cry vnto her, that her  
warfare is accomplished, and that  
her sinne is pardoned.*

*Esay. 41. 2.*

See, there is remission, there  
is forgivenesse for Man; and  
there is mercy with God, it is  
over all his works, so and much  
more over ours. We cannot  
offend so much as he is able to  
forgive. Neyther may wee i-  
magine that our sorrow is suf-  
ficient for sinne, were our head  
a fountaine of water; were our  
breach as the Sea, did our eyes  
gush out with teares; should

Esa. 46. 18.

Esa. 51. 3.

wee weepe as much as the  
 cloudes from the beginning of  
 the world untill this very day;  
 it were too little to make our  
 agreement with God; too lit-  
 tle to wash away the least of  
 our finnes. *Wee have beene with  
 child* (sayth the Prophet *Esay*)  
 such is the griefe, the anguish of  
 the soule, as the travell, as the  
 labour of a woman. Will you  
 see the Sonne of our sorowes?  
 But in respect of imputation it  
 is nothing. *Parturivimus ven-  
 tum*; Wee have as it were  
 brought forth winde; we have  
 not wrought any deliverance  
 upon earth. Yet heare our con-  
 solation, heare that which will  
 make our wildernesse like *E-  
 den*, and our desert like the  
 garden of the Lord. There is  
 one that hath wrought it for  
 us,

us, *Vir dolorum*, that is his description in the Prophet. *Hee is a man of sorowes, and acquainted with grieve farre beyond that of affliction or Repentance*; Behold and see, if there bee any sorrow like unto my sorrow, which is done unto me. All that we suffer, all that wee deplore, it is but a drop to the Sea in respect of the Passion of our Saviour. The reason: *Suscepit tristitiam nostram, ut largiretur letitiam suā*: saith St. *Augustine*: Surely hee hath borne our grieve, hee hath taken our sorowes upon him, that he might communicate and impart his joy unto us. Now if one should coëquall the other, if our gladnes should be correspondent to his grieve; how pregnāt, how unspeakable should be the joy of the Saints? With him  
you

Blas. 53. 3.

Lam. 1. 12.

Aug. de temp  
Serm. 117.

Esa. 35. 10,

Esa. 51, 22,  
23.

you know there is mercy and  
 plentiful redemption. Oh let  
 our rejoycing be as full, let our  
 exultation be answerable unto  
 it. The ransomed of the Lord  
 shall returne and come to *Syon*  
 with Songs and everlasting joy  
 upon their heads. They shall  
 obtaine joy and gladnesse, and  
 sorrow, and sighing, shall flee  
 away. It is the case of the con-  
 trite ones, the estate of those  
 that are reconciled unto him,  
 whose workes are righteous-  
 nesse and peace; quiernesse and  
 assurance for ever. *Behold, I*  
*have taken out of thine hand the*  
*cup of trembling, even the dregs*  
*of the Cup of my fury, thou*  
*shalt no more drinke it againe,*  
*but I will put it into the*  
*hand of them that afflict thee.*  
 They are the wordes of him  
 that



that hath sealed us to salvation. That speakes peace unto the soules of his Saints. Wherefore lift up the hands that hang downe, and strengthen yee the feeble knees. Faint not in the spirit of your mindes. Love your owne soules, and comfort your hearts. Rejoyce in hope, your names they are written in Heaven. And Rejoyce in tribulation, in the fiery tryall, in temptation and assaults of Sathan; as being assured, that you are thoroughly fenced against them. We have a strong citie, Salvation hath G O D appointed for walls and bulwarkes, *Esay, 26. 1.* Wee will therefore Rejoyce in our salvation, and triumph in the name of our G O D. To whom with the Father, and the

*Psalm 124.*

the Holy-Ghost, three persons and one GOD, bee ascribed all Power, Praise, Majesty, Might, and Dominion, both this day, and for evermore.

( \* \* )  
 \*

**A M E N, A M E N.**

**THE**



## THE THIRD SERMON.

**T**He River of the Lord is full  
of water. Psalm. 65. 11.

Finally my brethren, Reioyce  
in the LORD. To write the  
same thinges, to mee indeed is not  
grievous, but to you it is safe.  
Phil. 3. 1.

The Lord shall comfort Syon,  
hee shall comfort all her wast pla-  
ces, and make her wildernesse  
like Eden, and her desert like the  
garden of the Lord. Ioy and glad-  
nesse shall bee found therein,  
Thankes-

*Thanksgiving and the voyce of  
melodie. Esa. 51. 3.*

Levium metallorum fructus  
in summo Est, illa Opulentissi-  
ma Sunt, quorum in Alto later  
vena, assiduè plenius responsura  
fodienti. *Seneca Epist.*

PHIL. 4.






PHIL. 4. 4.

Againe, I say; Reioyce.

**I**N that day the Lord called vnto weeping and to mourning, to baldnesse and girding with Sackcloath, and behold Ioy and gladnesse; sayth the Prophet Esay. There is a generation as yet, that when imminent judgement calls vpon Repentance for sorow and contrition, they mocke at fence, and are not afraid; they sing a Requiem to their soules; they forsace themselves with the pleasures

Esay. 62. 17.  
13.



Blay, 5. 12.

Plut. Vir.

tures of Sinne; they still the Cry of theyr conscience, as those unmercifull murderers in the valley of *Hinnon*, the clamor of their Sonnes and daughters unto Divels with instruments of musicke, with the delights of the Sonnes of men; the Harpe and Violl, and tabret and Pipe, and wine are in their feasts, but they regard not the worke of the Lord, nor the operations of his hands. Vnto such as these, what haue they to doe with joy, since their abominations and wickednesses are yet in great number. Wee are to preach Mount Sinay, to speake (as it is sayd of *Pericles*) with thundring and lightening, to lift vp our voyce like a trumpet, to tell them of their Sinnes, and sharply to rebuke them

them with their transgressions. *Woe bee vnto him that biteth with his lippes and speaketh peace vnto them.* Let them exenterate their soules, let them rent the cawle of their hearts, let their eyes be an inundation of teares, let their laughter bee turned into mourning, and their organ into the voyce of them that weepe. Or if before their repentance they must needs heare of joy, let them hearken with astonishment vnto that which will make the Eare even tingle to heare it. *I will make them drunken that they may reioyce, and sleepe a perpetuall sleepe, and not awake,* saith the Lord. *Jerem. 51. 39.* This is the estate of those that are given over vnto a reprobate sense, of our secure and carnall sinners, that put the  
I  
evill

Esa. 58. 1.

Ier. 51. 39.

Psal. 51. 8.

Math. 5. 4.

2 Cor. 2. 2.

evill day farre from them, that say Peace, peace, untill their destruction commeth; that spend their dayes in mirth, and in a moment they goe downe into hell. To sing this Song of Syon, to ingeminate joy unto these, what were it else but to adde unto drunkennesse thirst? What were it else, but to sow pillowes under the armes of security. Strange is the method of joy; the bones must be broken before they can flourish. They must first mourne, and if so, blessed are they. *Blessed are they that mourne, for they shall bee comforted. Who is hee that maketh mee glad, sayth St. P A V L, but he that was made sorie by mee?* His exhortation without doubt, it was onely unto those, whom hee had made



made for to meditate terrour;  
onely to those whom hee had  
smitten with remorse of Con-  
science. *Vnto this man will I*  
*looke* (sayth the Lord) *even*  
*unto him that is poore, and of a*  
*contrite heart, and that trembleth*  
*at my Word.* Esa. 66. 2. See the  
most gracious aspect, the light  
of the countenance that is a  
thousand times more cleere  
than the Sunne, it shineth full  
upon those that sit in darknesse,  
that have the sentence of death  
in themselves. *I dwell* (sayth  
the Lord) *in the high and holy*  
*place*; (and yet hee humbleth  
himselfe unto those that lye a-  
mong the pots, that are smitten  
into the place of Dragons)  
with him also that is of a con-  
trite and humble spirit, to re-  
ceive the spirit of the humble,

Esa. 66. 2.

Esa. 57. 15

Eſay, 5. 30.

Eſa. 19. 5.

and to revive the heart of the contrite ones. Vnto this purpose hee ſpeakes once, yea twice, but man perceiveth it not. When the Sunne is at height (in the middeſt of conſolation) loe darkneſſe and ſorrow; *And the light* (as the Prophet ſpeaketh) *is darkened in the heavens thereof.* So that once more, a third time (O if yet the ſoule of him that refuseth comfort would heare.) But the waters they fayle from the Sea, and the Rivers are waſted and dried up; all that hath beene ſpoken it is too little to the afflicted Soule. So a third time am I to preſſe you with the Exhortation of Ioy. *Reioyce alwayes in the Lord, and Again I ſay, Reioyce.*

The Parts the last day were  
these.

First, an Ingemination of an  
Exhortation: *Againe*.

1

Secondly, the party exhorting, expressed; or at least implied in the verbe λέγω, *I say*.

2

Thirdly, the Point or affection exhorted: *Reioyce*.

3

Of the former of these have I spoken plentifully already out of this place; it was the subject of my whole discourse; and yet so true is that of St. Hieron;  
*Singula verba plena sunt sensibus.*  
Much more might be spoken of it, howbeit I intend not to build anew, but to worke on the line that I layd the last day in the later part of the Sermon.

Hieron.

I 3

*Againe.*

Rod. Agric.  
lib. 3. Dial.  
cap. 3.

*Againe. Contrariorū affectus  
discontinuis contrarijs affectibus;*  
you remember they are the  
wordes of *Rodulphus Agrico-  
la*. As in the diseases of the bo-  
dy, so in the affections of the  
minde, the cure for the most  
part it is wrought by the con-  
trary. So that with this dou-  
ble Exhortation, we are to take  
away a twofold evill. First, the  
joy that is enmity with this in  
my text, The joy of the world;  
The sport unto him that is de-  
stitute of wisdom, The crack-  
ing of thornes; The mirth or  
indeed the madnesse of fooles.  
And on the other side, The sore  
evill under the Sunne; The su-  
preame sicknesse of the soule,  
Sorrow; which, as it is the rot-  
tenesse of the bones, as it  
breaketh the strength, as it dry-  
eth



eth the marrow, as it drinketh  
up the spirit; so it taketh pos-  
session of all in the whole, and  
all in every part. So that, as  
the Physitian of the body, so  
wee of the soule are most trou-  
bled about the cure thereof;  
for besides the inherency, be-  
sides the deepnesse of the dis-  
ease, there is an inaptitude,  
more there is an Antipathy,  
an opposition of health in the  
patient. *Partem mali putant au-  
dire solatia*, sayth the *Stoicke* of  
such as are overwhelmed with  
anguish. Doe but administer  
comfort unto them, and you  
make the breach the greater; do  
but speake of joy, & though you  
seek to asswadge, yet in their  
opinion you doe but increase  
their griefe. *As hee that taketh  
away a garment in cold weather,*

*Consol ad  
Mar. cap. 5.*

Prov. 25, 20

and as vinegar vpon niter ; so is hee that singeth songs vnto an heauie heart. Proverbs, 25. 20. See how uncomfortable ( That word not enough ) how refractory, how contumacious is the grieve of an afflicted Soule. They say of sorrow that it is an oppression, a straightning, a constriction of the heart ; so indeed and it should seeme so of the senses also. Hence I suppose that in respect of the fullness, or indeed the stupidity of sorrow is that figure *Prosopopeia*, of speaking to things inanimate, such as have neyther eyes nor see not, neyther eares nor heare not, neyther passeth their breath through their nostrils, so obvious and common in the word of the Lord. Sing O yee heauens, for the Lord hath done it ;  
 showe

Esay, 44. 23

showt yee lower parts of the earth;  
breake forth into singing O yee  
mountaines; O Forrest and every  
tree therein; for the Lord hath  
redeemed, and glorified himselfe  
in Israel. Esa. 44. 23. So in the  
49. Chapter, and 13. verse. In  
exprobaton of their diffidence  
and feare; because of their sor-  
row and distrust hee turnes a-  
side to his creatures, he speaks  
unto thinges without sense, as  
if they would sooner heare than  
the distressed Soule. Sing, O  
heaven, and bee ioyfull O earth,  
and breake forth into singing O yee  
mountaines; for God hath com-  
forted his people, and will have  
mercy upon the afflicted. But  
Syon sayd; The Lord hath for-  
saken me, and the Lord hath for-  
gotten mee. It is the true dia-  
lect of the Male-content, of the  
dis-

Esa. 49. 13.

disconsolate Christian, that hee is not in the state of Grace, that the deliverer is farre from him, that the Lord hath cast him out of his sight, that hee is destitute, forlorne, and forsaken: and so long; though you have the tongue of the Eloquent, though your lippes drop like an hony-combe, though your mouth flow with the precious balme of Gilead, all your consolations they are but as delicacies powred upon a mouth that is shut up. *They are but as messes of meate upon a Grave, as the Sonne of Syrach speaketh.*

Ecclus. 30.  
18.

You have now the nature of Sorow, a full expression of the anguish of the Spirit, it is deafe and stupid, it is both obstinate and stubborne, and yet wee may not despaire of the cure there-



thereof, nor sinne against God  
in ceasing to administer medi-  
cine for to heale their sicknesse.  
What if the Earth bee of yron,  
shall the Heavens bee brasse?  
God forbid. Let them rather  
melt with compassion, let them  
rather dissolue into showers, let  
them water the hilles from a-  
boue, let them make soft the  
cloudes thereof with the drops  
of the former & the later raine.  
*Gutta carvat lapidem.* So without  
doubt the assiduity of consol-  
ation, the continuall dropping of  
comfort, it cannot but peirce  
through sorow, it cannot but en-  
ter into the most obstructed  
heart. And therefore as the raine  
cometh downe, & the snow fro  
heaven, and turneth not thither,  
but watereth the earth, and ma-  
keth it to bring forth and bud,  
that

that it may give seed to the Sower, and bread to the Eater: So, (it is his owne comparifon) let not his word returne unto him voyd, but accomplifh the worke and prosper in the thing unto which it was sent. Vnto this purpose, as in Rhetoricke, so in Divinity, in moving of affections, in stirring up of passions, wee are to adde line unto line, and precept unto precept, to reduplicate with one breath, to double the exhortation of Ioy. *Finem iunge principio*, (sayth St. Hierom in his Epistle to Demetriades) *diligenter singula inculcans, nec semel mandasse contentus, ama scientiam scripturarum, & amabit te sapientia*. Let us joyne, according to his Precept and our Apostles practise, to the beginning,

Hierom.

ning, the end, with all earnestnesse of exhortation let us presse the Point; and as there is a dilation in the affection, so should there bee a sympathy in the speech, for to move, to stirre up, and to incite the same. *O Ierusalem, which bringest glad tydings, lift vp thy voyce with strength; sayth the Lord by the mouth of the Prophet. Againe, If one prevaile against one, two shall withstand him. Lift it vp, bee not afraid, say vnto the Cities of Iudah, behold your G O D.* Esay, 40. 9.

Esay. 40. 9.

2

I may not as yet part with the repetition, it hath one note more that can expresse the happy estate of the Elect, the felicity of the Saints, and the joy of the chosen; that joy unspeakeable and full of glory.

Neque

Latinus Pa-  
catus inter  
Plinij opera.

*Neg; enim bonis mediocribus gaudent, qui exultandi modum non habent.* They are no meane thinges (the object in Grace it alwayes exceeds the affection) they are no meane thinges that can cause an indificient, a boundlesse and unlimited Ioy. All gold (as the supposed *Salomon* of wisedome) it is as a little sand, and silver well may bee accompted even as clay before them. They are the first fruits of the Spirit; they are peace; tranquility, of minde; they are the testimony of a good Conscience; they are quietnesse and assurance for ever. *Et qui in viâ sic pascit; quomodo in patria saginabit?* Sayth St. *Augustine.* Hee that feeds us in Ægypt; hee that in the wildernesse, in a dry and barren land

*August. in  
Rom. 57.*



land where no water is, gives us drinke out of a Rocke. O what will he do when we come unto Canaan, when wee shall tast of his cup & drinke of the wine that hee hath mingled. Then shal our joy be full prest, & running over; it is so already, it shall then be more, more than the repetition, more than the amplification can expresse. Our hearts shall bee enlarged as the Sea; our soules shall be satisfied with the plenteousnesse of his house; and hee shall give us drink out of his pleasures as out of a river. *Maiores erunt premia quam desideria Sanctorum.* The satiety of Saints shall be more than their hunger, their happinesse shall out-reach their desires. Thus much of the Repetition. *Again.*

Chris. Aur.  
Cas.

Cant. 3. 8.

1 Cor. 14. 37

I proceed to the person exhorting expressed, or at least implied in the Verbe, *I say*; *Dilectus meus locutus est*. It is the voice of my beloved, the voice of GOD and not of man, of him that speakes by the mouth of the Prophets, and Apostles, who are all but the pen of that ready writer. What they have received from him, they deliver unto us; and they that are anoynted with the Spirit, they know who it is that speaketh, his sheepe they heare his voice; *If any man thinke himselfe to bee a Prophet or Spirituall, let him acknowledge that the things that I write unto you, they are the commandements of the Lord.* 1. Corinth. 14. 37. See, the wordes of the Apostle they are the Oracles of GOD; and if so, as so with-

without doubt, heare another  
ingemination, The repetition  
and more, the double exhorta-  
tion, it speakes not with so  
much power as the person. I.  
For the Sonnes of men wee  
know what they are, *Physitians*  
*of no value*, sayth that upright  
and Iust man. *Miserable com-  
forters are they all. I looked on  
my right hand, (sayth the Pro-  
phet DAVID) and there was no  
man that would know mee. I  
had no place for to flye unto, no  
man cared for my Soule. So in  
the 69. Psalm, 21. verse. I loo-  
ked for some to have pitie upon  
mee, but there was no man,  
neither found I any to comfort  
mee.*

Iob. 13. 4.

Iob. 16. 2.

Pla. 141. 4. 5

Now for our selves: though  
wee are all right deare in our  
owne eyes; though benevolous

Iob, 9. 27,  
28.

Ier. 8. 18.

and well affected to felicity and joy. Yet there is no man that quickeneth his owne soule; all consolation it is from without. If I said I will forget my complaints (sayth Iob,) I will leane off my heavinesse and comfort my selfe, I am afraid of all my sorowes. So the Prophet JEREMY: When I would comfort my selfe against sorrow, my heart is faint within me. Ierem. 8. 18. The true nature of griefe, it is so with all those that are in anguish, of spirit; as they that are fallen they need another mans hand for to lift them up. O how happie then are wee that are raised from the gates of death, that are comforted on every side, not of others, not of our selves, but by the God of all consolation and peace. I say: there



There is power and spirit, there  
authority, there is life and  
emphasis in the word; and hee  
speakes it with a double  
expression, will haue it deeply  
to be observed of vs. I, even I  
am hee that comforteth thee, who  
art thou that thou shouldst bee a-  
fraid? *Esay, 51. 12.* Afraid of  
man, sayth the Prophet. I may  
vaunt principalities and powers,  
such as neyther slumber nor  
leepe. The girdle of their  
loynes is not loosed, nor the  
latchet of their shooes broken.  
Their wheelles are like a whirle-  
winde, and their charriots as  
swift as the winges of an Eagle.  
Who art thou, that thou  
shouldst bee afayrd of all the  
armies of hell? *Are the conso-  
lations of God small with thee, said  
Eliphaz vnto Iob. Chap 15. v. 11.*

*Esay. 51. 12.*

*Iob. 15. 11.*

Were our estate as his, were  
 our grieve throughly weighed  
 and layd in the ballances toge-  
 ther; yet behold a farre more  
 excellent, a farre more immense  
 and ponderous weight of Joy.  
 Hee that comforteth those that  
 are cast downe, hee thinkes to-  
 wards vs thoughts of peace, and  
 with all earnestnesse he expre-  
 sseth the same. Heare the word  
 of the Lord yee that tremble  
 at his word, *Feare thou not, for  
 I am with thee; bee not dismayd,  
 for I am thy God, I will strengthen  
 thee, I will helpe thee; yea I will uphold  
 thee with the right hand of my  
 righteousnesse. I say, 41. 10.*  
 See, how full, how copious is  
 the consolation of the Lord.  
 But not a world off wordes; not  
 the tongue of men and Angels  
 can expresse it so much as the  
 person,

Esa. 41. 10.

II. 11. 10.

erson, as this one thing, that  
is his. *Oyntment and perfume*  
*they reioyce the heart,* sayth Sa-  
mon: so doth the sweetnesse  
of a mans friend; how much  
more the consolation of Hea-  
ven? The sweetnesse of the  
Lord himselfe: *Anima lique-*  
*facta est,* *My soule melted when*  
*my beloved spake.* His voyce it is  
*sweet and his countenance lovely.*  
The friend of the Bridegroom  
which standeth and heareth him  
reioyceth greatly because of  
the bridegroomes voyce. So at  
all times, but especially when  
his voyce of joy, which with  
us upon earth is as a Song of  
joy in a strange Land, in the  
world you shall have affliction,  
while by the waters of Baby-  
lon, untill the Lord mine  
redeem the captivity of his peo-

Prov. 27.9.

Cant. 5.6.

Cant. 2.14.

Ioh. 3.29.

Psal. 137.4.

Eccluf. 40.  
20.

Esa. 9. 3.

Cyri]. Alex-  
andrinus.

ple. It is the Antheme of the Enemy, for the most part we heare of nothing but trouble and distresse. But bee it, as the Soane of Syrach speaketh, *the Wine and musicke reioyce the heart*; or as the Prophet Esay *That there bee a Ioy in harvest, of those that divide the spoile*. All these, if the comforter should relieve our Soule be farre from us, all these they are nothing at all. *Domino privato suo gaudio, quodnam potest esse gaudium?* (saith St. Cyril,) If the Lord deprive us of the joy that is his, alas what is our joy? What but sorow? But anguish and bitternesse of spirit? And on the other side: If hee that comforteth the wast places of Hierusalem; If hee that satiates the weary Soule make vs for to heare



of Ioy and gladnesse: when hee gi-  
veth quietnesse, who then can  
make trouble: Iob, 34. 29.

Iob. 34. 29.

Though the earth bee moved,  
and though the hilles be carried  
into the middest of the Sea,  
though the waters thereof rage  
and swell, though the moun-  
tains shake at the tempest of the  
same. The riuers of the floud,  
the consolations of heauen  
shall make glad the cittie of  
God. I am hee that comforteth  
thee, who art thou that thou  
shouldst be afraid? *I say Reioyce.*  
So sometimes within by the same  
spirit that maketh intercession  
for vs with sighs that cannot be  
uttered, he comforteth us in all  
our griefes, hee makes us glad  
with the joy of his countenance;  
he prophesieth good things and  
speaketh peace to our Soules.

Psal. 46. 2.  
3. 4.

Exod. 10. 19

So that wee may not say now as the Children of Israell unto MOSES. *Speake thou with vs and wee will heare, but let not the Lord speake vnto vs, least wee dye.* Nay rather let the Lord (his voyce it is not of Law but of Gospell, it is of Ioy not of feare.) Let the Lord, as a man with his friend, speake vnto vs, face to face. Or, which is the same, let his spirit talke and communicate with our spirit, that our joy might be full. Behold hee doth this, and more also: he speakes not only within, but his voyce it soundeth in our eares from without; from his word; from the ministers of the manifold graces of God; from the disposers of the unsearchable riches of the Gospell.

First,

First, for his Word; It is almost as his voyce. (As in the vision of ELIAH, *There was a soft and still voyce, and the Lord* (as the Text doth imply) *was in it.*) So in the word of God, especially of Peace, God in effect is that Word: and therefore it speaketh with Spirit and power, it is mighty and lively in operation, it puts more gladnesse into our hearts, than their wine and oyle, than all that the Earth can yeeld. *Thy wordes were found and I did eate them. And, thy word was vnto mee the Ioy and reioycing of mine heart,* *Jerem. 15. 16.* You have seene how in the water, face answers face, so doth the effect resemble the word of the Lord. Double the Exhortation of Ioy, and so the Eccho vnto it double.

*In*

I

*1. King. 19.  
12.*

*Jer. 15 16.*

Plal. 56. 10.

*In Gods word, will I reioyce; In the Lords word will I comfort me, saith the sweet Singer of Israel.*

*Who for all his Instruments of musicke, had not his delight, had not his joy beene in the Law of the Lord, had not his Statutes beene his Songs in the house of his pilgrimage, he had utterly fainted; in his owne phrase, hee had perished in his trouble. Heavinessse in the heart*

Prov. 12. 35

*of man maketh it stoope, but a good word maketh it glad, sayth that wise King. So that from the*

*lips of a friend, so and much more; if from the father of raine, if from him that hath be-*

Iob. 38. 34.

*gotten the drops of dew; and therefore in the multitude of the sorrowes that he had in his heart, in his anxiety and distresse hee flies not to his Lute and*

*Harpe*



Harpe (the Pipe and the Psaltery make sweet musicke; but a pleasant tongue is beyond them both) he flies not (I say) vnto these, but vnto that, which is beyond the choyce in the booke of the Preacher of men-fingers and women-fingers, beyond muscall Instruments, and that of all sorts, the word of the Lord. *My soule melteth away for very heavinesse. O comfort thou mee according to thy word.* And againe in a branch of the same Psalmc, *O thinke vpon thy seruant as concerning thy word, where in thou hast caused mee to put my trust. The same is my comfort in my trouble, for thy word hath quickened mee.*

So there is a vivification, there is a resurrection, there is as it were a rayling from the dead  
in

Ecclef. 40.  
21.

Psalm. 119.  
part 4. v. 4.

Psalm. 7. 1. 3. v.

Ioh. 6. 68.

Sen. Epist.

99. 172

in the faith of the truth, in the  
 affiance of all those promises  
 that are *Yea* and *Amen*. The  
 words that hee spake they were  
 spirit and life. And therefore as  
 Peter sayd sometimes; *Whither*  
*or to whom shall wee goe, thou hast*  
*the wordes of Eternall life*. In the  
 day of distresse, in the evill  
 houre, when wee are destitute,  
 afflicted, and tormented; where  
 should wee solace our selues,  
 where may wee finde any ease,  
 but in the word of mercy and  
 truth, but in the word of the  
 Lord: *Infantium fletum inso-*  
*lacte compescimus*, sayth *Seneca*.  
 And our obseruation the same:  
 wee still the cry, we take away  
 the teares of our little ones,  
 with the bosome, with the brest  
 of the Mother. So (grace in this  
 it imitates Nature) in the an-  
 guish

guish of the Soule, in the bit-  
ternesse of Spirit, to silence our  
sorrowes, to quiet discontent,  
wee have no other meanes, but  
the sincere milke of the Word.

*Mater Ecclesia, & ubera eius  
duo testamenta divinarum scrip-  
turarum, sayth St. Augustine.*

*Aug. Tract.  
in Epist. To-  
lomei, sub  
titulo.*

The Church is our Mother, her  
breasts are the two Testaments  
of the Scripture, whence shee  
giveth her children sucke. In ef-  
fect, wee have the same simili-  
tude in the Prophet *Esay.* *As  
one whom his Mother comforteth,  
so will I comfort you. Hearre this,  
ye that mourne in Syon.  
Come hither all yee that are  
weary and heavie laden. In the  
evill day, in the heat of afflicti-  
on, in what estate soever you  
are; Lo, a hiding place from  
the winde, a covert from a*

*Esay. 66. 1.*

*Esay. 32. 2.*

tem-

Ioh. 6, 68.

Sen. Epist.  
99, 172

in the faith of the truth, in the  
 affiance of all those promises  
 that are *Yea* and *Amen*. The  
 words that hee spake they were  
 spirit and life. And therefore as  
*Peter* sayd sometimes; *Whither*  
*or to whom shall wee goe, thou hast*  
*the wordes of Eternall life*. In the  
 day of distresse, in the evill  
 houre, when wee are destitute,  
 afflicted, and tormented; where  
 should wee solace our selues,  
 where may wee finde any ease,  
 but in the word of mercy and  
 truth, but in the word of the  
 Lord: *Infantium fletum in suso-*  
*lacte compeſcimus*, sayth *Seneca*.  
 And our obseruation the same:  
 wee still the cry, we take away  
 the reares of our little ones,  
 with the bosome, with the brest  
 of the Mother. So (grace in this  
 it imitates Nature) in the an-  
 guish



guish of the Soule, in the bitterness of Spirit, to silence our sorrowes, to quiet discontent, wee have no other meanes, but the sincere milke of the Word.

*Mater Ecclesia, & ubi eius duo testamenta divinarum scripturarum, sayeth St. Augustine.*

*Aug. Tract.  
2m Epist. To  
hauris. Sub  
Initio.*

The Church is our Mother, her breasts are the two Testaments of the Scripture, whence shee giveth her children sucke. In effect, wee have the same similitude in the Prophet *Esay.* *As one whom his Mother comforteth, so will I comfort you.* Heare this,

*Isa. 66. 13.*

ye that mourne in Syon. Come hither all ye that are weary and heavie laden. In the evill day, in the heat of affliction, in what estate soever you are; Lo, a hiding place from the winde, a covert from a

*Esay, 32. 2.*

tem-

tempest, a shadow of a rocke in a weary Land. Wee haue *Moses* and the Prophets, more wee haue Evangelists and the Apostles, we haue a Mother that we may sucke and be satisfied with the breasts of her consolation, as the Prophet speaketh.

Now for the nursing Fathers: they are the Pastors of the Church, they are the Embassadors of heauen, they are the Preachers of the Gospell, by whom the God of all consolation administers comfort, and speakes peace vnto the wounded in spirit. They are as the olive branches in the Prophet *Zacharie*, which out of the golden pipes empty the golden oyle out of themselues. They are as the Clouds. *Ecclesiastes*, 11. full of raine, that water the earth. They are as the Mountaines in

Isay, 66. vii.

Isay, 66. vii.

Zach. 4. 12.

Eccles. 11. 3

keel, that drop new wine, and as  
the hilles, that flow with milke.  
In a word; the Comforter him  
selfe, the Spirit of the Lord is  
upon them, hee hath anoynted  
them that may know how to  
speake a word in his season vnto  
him that is weary; to preach  
good tydings to the meeke, to  
comfort those that faile in pati-  
ence, to repayre the breach, to  
strengthen with the mouth, and  
as that vpright & just man spea-  
keth, with the moving of the  
lips to asswage greife. To cause  
the widowes heart, or that which  
is far more afflicted, to cause the  
contrite and broken to sing, to  
raise vp the soule, to giue life,  
health, and blessing. All these  
things worketh one and the  
selfe same spirit; by that which  
hee hath shed forth among us,  
by

Iod. 3. 18.

Esa. 61. 1.

Esa. 50. 4.

Esa. 61. 2.

Hock. 17. 24.

Iob. 16. 9.

Iob. 19. 13.

Esa. 39.

17.

John Denney his Booke March 17. 1220  
This Booke Lent 2. 6. 8

2. Cor. 1. 24

Wild. 2. 14. 15.

by the words that hee hath put into the mouth of his Sonnes of consolation, of the helpers of your joy, so are they stiled by Saint Paul, although in your opinion not so; but supercilious and austere, the very death of your feasts, and the interrupters of your mirth. For this cause, as if they were made to reprove your thoughts, as if they were grievous unto you to behold, as if their lives were of another fashion; when you would forget your sorrowes, when you would bee excused of the upbraidings of your Conscience, when you would shake off the terrours of the Soule, you seeke the society of vaine men; you joyne your selves (as if Sathan could cast out Sathan) unto those that can preach of Wine and



and strong drinke, they shall be even the Prophets of this people; unto those that laugh their sinnes out of countenance, and deride the sorrowes and Repentance of the righteous. But alas (beloved) what mirth, but shall bee turned into sorrow, what mirth, but that which is the bread of mourners, all that eat thereof shall bee poluted, can this laughter of Fooles administer unto you? Would you exile discontent? Doe yee seeke after joy? *Let the iust man* (as the Son of Syrach spea- keth) *let the iust man eat and drinke with you:* Or at least (for *I will not* (sayth St. Paul) *bee bur- then some vnto you.*) doe you so with him. Eat of his bread and drinke of the wine that he hath mingled. His lippes (O how  
L sweet

Hof. 9. 4.

Eccius. 9. 16

2 Cor. 12. 14

Prov. 21. 5.

2 Sam. 18.

27.

Ecclus. 6. 16

Job, 19. 25.

Esa. 35. 3, 4.

Esa. 21. 14.

sweet is his breath) they abound with consolation and joy; and therefore how can you but affect his communication and society? *Hee is a good man* (as DAVID sayd of AHAMAAZ) *hee is a good man and commeth with good tydings.* He is a medicine of life (as the Sonne of *Syrach* speaketh of a faithfull friend) and they that feare the Lord shall finde him. Slight him as much as you may, hee is as a King in an Army, saith I O B; As one that comforteth the mourners, hee strengthens the weake hands, hee confirms the feeble knees; hee sayth to them that be of a fearefull heart, be strong, feare not; he brings wine to the thirsty, and prevents those that faint for bread.

These

These (beloved) such are they whose wayes are grievous unto you; the Preachers of peace, the ministers of the Spirit. And how is it then, will some man say? Nay, it is the demaund of the Lord himselfe: *How is it that the health of the Daughter of my people is not recovered? Behold the teares of the oppressed, and they have no Comforter*; men groane out of the Citie, and the soule of the wounded cryeth out; There is Lamentation and mourning, there are sighs even to the breaking of the loynes; There are threnes of the poore in spirit; and yet, as if they may not bee comforted, as if their wounds were incurable, there is none to binde them up. *They have no healing medicines,*

Jer. 8. 22.

Iob, 24. 12.

Jer. 30. 13.  
Eia. 1. 6.

Cyprian ad  
Novatianum  
Hæreticum  
Epist.

Pliny Epist.  
lib. 20.

as the Prophet speaketh, for such as should bee Physitians in Israel, they are as St. Cyprian saith of *Novatian*; they are like the Levite or the Priest in the Gospell, that are so farre from powring Oyle into the wounds of the poore Samaritane, *Vt Ingeniosa & novâ potius crudelitate occiderent*. They speake the piercings of swords; their teeth are speares and arrowes, and their lips of knives, nothing but Law and that louder, than Synai, nothing but thundring, but a storme and tempest is founded in the eares of the bruised Spirit, in the hearing of the wounded Soule. ἡσυχία, εὐφροσύνη, πῶς ἑλλάσσας, as *Pliny* hath it of *Pericles*. Such sonnes of Thunder as these. *Solatiū æternæ spei adimunt, arborem à radice*



Cyprian.

*dice subvertunt, navem ad scopulos ne perveniat illidunt.* They take away all hope of salvation; They overturne the tree by the rootes; They dash the ship least it should come to the haven where it should bee, they dash it against the rockes: If the Lord be angry, yea but a little, they helpe forward the affliction, they binde one evill to another, they persecute him whom sinne hath smitten, and they talke how they may vex those whom their owne Conscience have wounded. So that in the labour of Repentance, in the travell of contrition, to multiply sorowes there are they that are ready to strangle the fruit of the Soule. *I have heard a voyce,*

1st. 4. 32.

*as of a woman in travell, (sayth the Lord) as of her that bringeth*

L 3

forth

Ier. 4 31.

George Hale Esq. Lait

forth her first Child, saying; The  
 voyce of the Daughter of Sy-  
 on, that bewayleth herselfe, that  
 spreadeth her hands, saying; Woe  
 is mee because of murderers. Ier.  
 4 31. There are such as these  
 even untill this very day; there  
 are man-slayers of the Soule;  
 there are bloody Preachers, that  
 if it were possible would mur-  
 ther Saints themselves with the  
 edge of their wordes, their  
 tongues that are set on fire of  
 hell; That speake nothing but  
 despaire, nothing but death and  
 destruction. And what then,  
 beloved? What shall we judge  
 of these? Doe they bring ty-  
 dings from a farre Countrey?  
 Are they come out from God?  
 No, they bring a vision of their  
 owne, and not of the mouth of  
 the Lord, whose song it is of  
 Mercy

Mercy and Iudgment: Though of Iudgement, a Song; and for the most part his mercy rejoyceth against it.

Psal. 101. 1.

Iam. 2. 13.

Heare, I pray you, how hee bemoines his people: *Is there no balme in Gilead? Is there no Physician in Israel?* And againe: *these things are come upon thee; desolation, and destruction, and the famine, & the sword, by whom shall I comfort thee?* How much more is hee sollicitous about the consolation of those that are prest aboue measure, that are crusht with the weight of their sinnes, that are affrighted with the horror of hell? With a feareful expectation not of these light and momentany, nor of temporall but eternall judgments? *To him that is afflicted pitty should bee shewed from his friend, so sayth*

Ierem. 8. 21.

Esa. 51. 19.

Job, 6. 14

Esa. 33. 21.

Esa. 40. 1, 2.

Esa. 40 9.

Nature it selfe; So Grace; So the Lord by the mouth of his seruant *Iob*. How much more is it his pleasure in a case of conscience, that the plaister should cover the wound. That consolation should spread, and effectually answere the anguish of the Soule, the sorrow of his Saints. Hence the large, the exundant command to his Prophet, hence that place of broad waters and streames, *Comfort yee, Comfort yee my people*, sayth your God: *Speake ye comfortably to Hierusalem*. And againe, *O Hierusalem that bringest glad tydings lift vp thy voyce, lift it up with strength*. Now (beloued) you haue the person exhorting. I say. First, hee speakes by himselfe. Secondly, hee speakes by his word. And thirdly, by those that

John Gurnall



that tread out the new wine, by those that breathe (as it were) the Holy ghost vpon vs. So you see (to vse the wordes of the Apostle) *how on euery side hee confirms his loue towards you.*

And how then (to make some vse of the poynt) how shall we grieue that God, that comforteth vs in all our griefes: how shall wee doe despight vnto the Spirit that at all times, that in euery place administers joy and consolation vnto vs. Doe yee remember how inhumane was the Act of *Haman* in the 2. Sam. when *David* sent to comfort him by the hand of his seruants. *Hee returned hatred for his goodwill. Hee euill intreated the messengers. Hee shaued the halfe of their beards, and cut off their garments in the middle.*

Vse, 1.

2. Cor. 2.8.

2 Sam. 10.4

Belo-

Beloved; as much as in vs  
 lyes wee doe the same: The  
 same, and more also. When with  
 finnes of malice wee affront his  
 goodnesse. When wee oppose  
 with presumptuous wicked-  
 nesse the comforts that hee ad-  
 ministers vnto vs, wee doe de-  
 spight (that is the word) we doe  
 despight vnto the spirit of  
 Grace, and so to our selues wee  
 sinne against our owne Soules.  
 So that instead of a comforter,  
 for joy and gladnesse what can  
 wee expect; but a trembling  
 heart, but fayling of eyes and so-  
 row of mind? What can we ex-  
 pect but the same which hap-  
 pened vnto *Hanun*, and more  
 also. That the Lord (*ut à nobis*  
*tractatur, ita nos tractat,*) That  
 the Lord set himselfe in array  
 against vs, that hee muster vp  
 his

his charriots and come foorth  
with all his armies that are crea-  
ted for vengeance. *They rebelled*  
(saith the Prophet of the house  
of Israel) *they rebelled and vexed*  
*his Spirit.* Heare what imme-  
diately followes : *Therefore*  
*was hee turned to bee their ene-*  
*my, and fought against them.*  
*Esa. 63. 10.*

*Esa. 63. 10*

The next use we are to make  
of the point, it is in our straites,  
in our sorrow and distresse to  
have recourse unto the author,  
unto the Orator of our joy.  
*When I am in heavinesse I will*  
*thinke upon God;* (sayth he that  
had as much as a Kingdome can  
yeeld for to comfort his soule)  
but all these things (it should  
seeme) they were not enough to  
make him to forget his sorrow.  
*Are there among the vanities of*  
*the*

*Vse, 2.*

*Psal. 77. 4.*

*Ier. 14. 22.*

*the Gentiles that can cause raine ;  
 ( sayth the Prophet Ieremy ) or  
 can the heathens giue showers. So  
 may I say of the pleasures of  
 Pharaohs Court, of the delights  
 of the Sonnes of men; Are there  
 any but are cloudes without  
 water, any that can power out  
 comfort, and drop the least  
 consolation and joy ? Behold  
 and condole the deplored estate of  
 the daughter of Syon. She wepeeth*

*Lam. 1. 2.*

*sore ( sayth the Prophet ) in the  
 night, and the teares are on her  
 cheekes. Among all her louers  
 shee hath none to comfort her,  
 all her friends haue dealt trea-  
 cherously with her. They are  
 become her enemies. It is the  
 case of all such as haue emptyed  
 themselues from vessell to ves-  
 sel; that haue liued in pleasure;  
 That haue walked according to  
 the*



the desires of the flesh in the time of visitation, in the day of affliction. So farre are their familiar friends, so farre are the sinnes, the vnfruitful workes of vnrighteousnesse from wiping away teares, from speaking of peace, from preaching joy and gladnesse vnto them that they power out their gall vpon the ground, they breake them with breach vpon breach, they wound to the soule, and torment them with their owne abominations. Heare the consolation of pleasure, heare the comfort of Sinne. Walke in the light of the fire, & in the sparkes that yee haue kindled. This shall you haue at my hands; you shall lye downe in your Sorowes. Now for the Creatures. Say that the soule turne vnto them,  
as

Eccl. 50. 11.

Iob. 16. 2.

August. in  
Psal. 45.

as I O B of his friends, miserable comforters are they all, not able to affoord the least consolation unto it. *Quocun- que se convertit in rebus ter- renis amaritudinem Invenit, unde dulcescat non habet, nisi levet se ad Deum* : sayth St. AUGUSTINE on the *Psalmes*, Which way soever it turneth it findeth nothing but vexation and bitternesse, it hath no joy in any thing under the Sunne, unlesse it lift it selfe up to the Lord. Wherefore when thine heart is vexed within thee. When thou lookest for some to have pitie upon thee, and there is no man, no sinne, no pleasure, no Creature to comfort thee ; *Acquaint thy selfe with G O D* ; as E L I-

Iob. 22. 27.

PHAZ

George first & his Lookes & D. & R. & P. & S. & T. & V. & W. & X. & Y. & Z.

PHAZ sayd unto IOB, and so shall GOD come vnto thee.

For the World it cryeth, *Ego deficiam*; I will leave you.

The Flesh, *Ego inficiam*, (saith Saint BERNARD,) I will corrupt you.

The Devill, *Ego interficiam*, I will destroy you;

Let us heare now what the Lord will say to our Soule.

*Ego Reficiam*. Come unto mee all yee that are weary and hea-

vie laden, and I will refresh you. *Dico, Gaudete*. Againe, I

say, *Reioyce*.

I should now speake according to the nature thereof,

with dilatation of the point or effectiō exhorted, but I am

straightned with time so, that I can but onely touch vpon

it. It was the beginning, it is the

Bernard.

3

The Oyle of Gladnesse

*Arb. Est. 7**Aquinas.**Neh. 8. 10.**Eccles. 30.  
22.*

the end of the verse. *Finis Architectus*, saith the Philosopher. It is that which sets all our action on foot. The first in intention; and in effect, in operation. The first, in euery worke; and therefore it should seeme it is the same with felicitie, it is the soule of that which wee affect with our soules. O how happy then are wee? How good and gracious is the Lord, that spurs nature with grace? That addes winges to the Doue? That so earnestly incites vs vnto that, which we affect of our selues? The most supream and soveraigne good, or at least the affection which makes it so unto us, *It is our strength* (sayth *Nehemiah.*) The gladnesse of the heart, *it is the life of man*, (sayth the Sonne of *Syrach.*) *It doth good*



good like a medicine, it is a continuall feast, sayth the wise King. Yet all these they speake not so much as our Saviour. *Hitherto have yee asked nothing in my Name. Aske, and yee shall receive, that your Ioy may bee full. Gaudium plenum petant, saith St. Augustine upon St. Iohn. Quoniam si aliquid aliud petant, idem aliquid nihil est.* Let them aske, that their ioy might be full; for whatsoever they shall crave besides this, it is not worth the asking, in comparison it is lesse than nothing unto it. O what shall wee render, what shall we say unto thee! O thou Preserver of men? Wee know that thou art more ready to give, than wee for to aske: Yet with the same earnestness that thou speakest unto us; ( Seeke yee my  
M face;

Prov. 15. 15

Ioh. 16. 24.

August. in Iohan.

Iam. 1. 27.

Ecclef. 50.  
23.

Pla. 106. 4, 5

face; Thy face Lord will I  
 seeke:) with the same earnest-  
 nesse wee pray unto thee. Grant  
 us (O thou Father of every good  
 and perfect gift,) grant us joy-  
 fulnesse of heart, and that peace  
 may be in our dayes, and in thy  
 Israel for Ever. This is not e-  
 nough: Though wee are lesse  
 than the least of thy blessings,  
 give us yet more; what wilt  
 thou give us? More than peace  
 and plenty, more than their  
 Wine and Oyle, more than the  
 beasts on a thousand hilles. O  
 Remember vs with thy favour,  
 visit vs with thy Salvation;  
 that wee may see the felicitie of  
 thy chosen, and reioyce with  
 their Ioy, the Ioy of thy salvari-  
 on, and establishe us with thy  
 free Spirit. To whom, with  
 thee (O Father) and the Sonne.

Three

Three persons, and one God,  
bee all Laud, Power, Praise,  
Majesty, might, and Domi-  
nion, both this day,  
and for Ever-  
more.

AMEN, AMEN.

\*\*\*

Errata from page 1. vnto 113.

**P**age 5. line 7. read *Coacervation*.  
Pag. 6 l. 2. reade *Perepatetickes*.  
Ibid. p. l. 6. r. *Perturbaciones*. p. 30.  
l. 21. r. *Sinner*. p. 42. l. last, reade 2.  
p. 44. l. 5. r. *Enfolding*. p. 46. l. 3. r.  
*Out*. Ibid. p. l. 5. r. *Soones*. ibid. p. l.  
15. wants *Never*. p. 61. l. 20. r. a  
*great*. p. 64. l. 3. r. *Implied*. p. 74 l.  
15. r. *Veneris*. p. 85. l. 19. r. *Vincunt*.  
p. 99. l. 6. r. *Over*. p. 111. l. 7. reade  
*Immanent*.

**C**Ause thy belly to eat, and  
fill thy bowels with this Roll.  
Ezech. 3. 3.

Gather yee Wine, and Summer  
fruits, and Oyle, and put them in  
your vessels. Ierem. 40. 10.

I have eaten my Hony-combe  
with my honey, and drunken my  
Wine with my milke. Eat O  
friends, drinke; yea drinke a-  
boundantly, O my beloved. Can-  
tic. 5. 1.

Quando veniet tempus vt per-  
enib<sup>9</sup> gaudijs in ipso Divinitatis  
fonte profundius immergamur,  
vbi vnda vndam sine Interrapi-  
dine & interpositione contine-  
at? Bernard. de verb. Ap. Non  
est verbum Dei esca, &c.





## RAPSODIA.

**T**Heu that wouldst master thine  
affection so,

To mourne in mirth, and to triumph  
in Woe.

To sing a song of Syon in a Land  
Of strangenessse, rudenessse, barba-  
risme: and

In Wealth to exercise true lowlinesse,  
In Poverty abundant patience.

In sicknesses a faithfull constant mind,  
In health an heart to thankfulnessse  
inclin'd.

Thou that desir'st to sigh out hourly  
breath,

Expressing death in life, and life in  
death.

Whose drossie part on Earth doth  
Worme-like glide,

Whilst that celestiall sparke in Hea-  
ven doth bide.

Like to that paire of Saints in azure  
shrowdes

Paul & Elias Wrapt aboue the clouds:

Thou that of all annoy would'st be  
bereaue;

Reade heere an heavenly Earth,  
and earthly Heaven.

R. B.

FINIS.

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